CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

EDNA M. CRANDALL

Central BAPTIST
THEOLOGICAL SEMINARY

presented by

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A CURRICULUM OF WORSHIP
FOR THE JUNIOR CHURCH SCHOOL

FIRST YEAR

BY

EDNA M. CRANDALL

WITH AN INTRODUCTION BY

LUTHER A. WEIGLE

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INTRODUCTION

One of the most hopeful features of the present movement toward better provision for the religious education of the young is the growing recognition of the importance, in such education, of training in Christian worship. It is not enough that children be taught about God, or even trained to do His will; we must help them to know Him and to approach Him in trust and love.

The curriculum of the church school should therefore include provision for sharing in the experiences of Christian worship, as well as provisions for instruction in Christian truth, discussion of life-problems, and coöperation in the enterprises of Christian living. The Sunday school of the nineteenth century made much of the "exercises" in which it indulged at the opening and closing of the school session—so much, indeed, that often little time was left for the teaching of the lesson in class. The Sunday schools and church schools of to-day are

fast replacing these exercises with activities and experiences of higher educative value; and the period devoted to the service of worship is guarded from all distracting and disturbing elements.

The church school should undertake the education of children in worship: (1) by affording to them the experience of worship in larger, relatively formal groups, under conditions controlled by an educative purpose; (2) by helping them to understand, to use, and in some cases to memorize materials which have high devotional value as means for the begetting and the expression of the attitudes of worship; (3) by affording to them the experience of worship and training in worship in small, informal, intimate class groups; (4) by encouraging them and guiding them in the development of sound individual habits of worship.

Miss Crandall's book furnishes material for the first two of these aspects of the curriculum of the church school. It offers programs for a year's services of worship in the junior church school, with a correlated curriculum of worship materials for memorization. It is a practical book. It is the product of actual experience and has stood the test of repeated use.

This book breaks new ground, moreover. It conceives worship aright, as intercourse with God. It makes prayer central in worship, and seeks to help children really to experience the presence and disposition of God. Its social note rings true, but it avoids the error of conceiving worship as a mere emotionalizing of social ideals. It emancipates itself from the obsession of so many makers of Sunday school programs, that the responsive reading of Scripture is the primary element in any service of worship for children and young people. I do not remember having seen a single responsive reading in this book—for which I am thankful. The most distinctive features of the book are its correlation of a memory curriculum with a well-planned series of programs for the service of worship, and the use which it suggests of pictures as aids to appreciation of the material to be memorized and as reinforcing stimuli to worship.

The author has in preparation a volume containing the memory curriculum and services of worship which she has used in a second year, and she plans to prepare a third. The three volumes will thus furnish a complete suggestive curriculum of memorization and worship

for the junior department of the church school. In my judgment, many schools also which are not separated into closely graded groups for worship will find these programs of great value as an aid to planning the worship of the school as a whole.

LUTHER A. WEIGLE

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A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

THE SERVICE OF WORSHIP

"WORSHIP is a personal approach to God."[1] It is contact and communion with Him. Through the intimacy of its relationship, it produces and develops in the individual that love and devotion that is at the bottom of all true service. One cannot love God unless one knows God, and one cannot know God and experience His presence except by meeting Him in worship. It is therefore imperative that in our program of religious education we make abundant provision for such worship as is suited to the needs of the children in their various stages of development.

Had any one of our Sunday-school leaders in the past been asked the question, "What is the aim and purpose of the Sunday-school?"

[1] L. A. Weigle in "Training the Devotional Life," Weigle-Tweedy.

he doubtless would have answered, "To make the boys and girls Christian." Yet the Sunday-school has failed to provide any training whatsoever that could possibly bring them into that intimate knowledge of God that the term "Christian" implies. The "opening exercises" that have been used could never have inspired reverent and holy thoughts in the minds of the children or made them feel God's presence.

We all wish that the child might learn to know his Heavenly Father best in his own home and meet Him there in the family worship circle, but this is the exception rather than the rule in present-day family life. Family worship is almost a thing of the past. Neither can we hope for a place for worship in the public school program of to-day. It may be therefore that the child will get his only opportunity for communion with God in the Church school. For this reason its leaders should give their most careful attention to the planning of a program that will provide for the child a real experience of worship, for worship properly controlled and rightfully conducted is an experience. By the careful selection of the elements that go into the program, the experience will

develop from an attitude of reverence, love, loyalty, faith, or whatever the theme chosen to make the approach to God may be, into an actual realization of His presence. What more natural thing then should occur than a desire to get into closer communion with Him by means of prayer, which in every case should be the central element of the worship service? What we have sought to do has been accomplished; the group has felt the presence of God and is experiencing that intimate fellowship with Him that will be the impelling force in their lives.

Church schools are making steady progress in the improvement of their instructional and service programs, but in many instances are not realizing an equal development in the training of their pupils in worship. This training should include both instruction and drill in the elements of worship and actual participation with other members of the group in a brief, carefully planned service of worship, at some time during the session of the Church school.

The program, which is in many places still referred to as the "opening exercises," a name which suggests in itself anything but worship,

is too often largely a performance of the superintendent from the ringing of his bell to get attention to leading in responsive service, offering prayer, making announcements, and then adding a few remarks for good measure. The group, brought together for worship, are restless and inattentive. Some talk to their neighbors or look around for something else to do, which they can usually find, if it is not provided for them. Fifteen or twenty minutes of valuable time are absolutely wasted. No plan, no aim, no order, and above all no opportunity for general participation. An atmosphere of dullness, shiftlessness, and disorder prevails.

If these same fifteen or twenty minutes are used for a carefully thought-out and well-planned program of worship, built around a theme of vital significance to the growing boys and girls, by means of hymns, responses, Scripture readings, and prayers which are understood and appreciated by them, the whole atmosphere changes into one of reverence, thoughtfulness, and worship. It is important for the creating of the right atmosphere that a time should be definitely marked off for the worship service. It is not a time for instruction of any kind, not even in the elements which

go into the program. It must be a period of absolute quiet, free from all outside distractions such as the moving about of secretaries, or pupils and teachers coming in late—a time when the attention is centered upon God.

That the custom in the past has been, and in most schools to-day is, to make the worship service, or that which comes nearest to it, the first period of the day, is no reason why we should continue this practice if we find another time better. This, of course, should be determined by the needs of the particular school, but it would seem that in nearly every instance the period just preceding the teaching of the Bible lesson would prove the ideal time for worship. There is not the distraction of late comers breaking in upon its quiet, and it is the best possible preparation for the work of the class-room which directly follows.

Suppose that we have decided to use the second period for the purpose of worship, what use shall be made of the first period and how shall we open the school? The school may be opened with a rallying hymn, a Scripture passage from memory, and a brief prayer by the leader in order to bring the members of the group into the spirit of the day. Then may

come the drill in memory work, which is a part of the Junior program, and all phases of the corporate life of the school which do not properly belong to the worship. Just at its close it is well to ask the pupils to find the places of the hymns and Scripture passage so that this distraction may be eliminated from the worship service. These should be posted on a hymn-board if a printed order of service is not used.

It is also important that some time should be given to preparation for the worship which follows. Every service of worship should have a central theme around which it is built. Even though the service is so well planned that the theme stands out clearly by means of the music, prayer, and Scripture passage, it is well where children are concerned to prepare the way for the theme more concretely. This may be done through a story or talk by the leader which brings out the idea so clearly that the children can readily grasp it. Because of this preparation they will enjoy the service of worship more and be the more ready to participate in it. For this purpose, the writer has found the use of pictures most effective, for the right kind of pictures will help to create an atmosphere of worship. They suggest attitudes, and it is

often possible to find just the picture that expresses the desired attitude and that will create the right atmosphere for the theme of the service. For example, if the theme of the worship is "Reverence," is it not clearly brought out in the picture of "The Angelus" in the reverent and worshipful attitude of the two peasants, who have immediately laid aside their work at the ringing of the bell and are in an attitude of prayer? Or it may be a joyful Christmas theme when Blashfield's "Christmas Chimes" will fairly ring out the message of glad tidings, for even the birds in the picture suggest the happiness of the occasion.

Sometimes only a few words about the picture are necessary, since it speaks so well for itself, but often something about the artist and his reasons for painting it are interesting to the children and are helpful in making the theme clear. The picture should occupy a central place on the leader's desk and should be large enough to be seen by all. It should remain there throughout the worship service as the concrete expression of the central theme.

Some leaders make the story or talk a part of their worship service. When there is a preliminary period, it is much better to let this

preparation for worship come at its close, or it may simply precede the worship service. This is not a part of worship, for the personality of the leader is bound to be in the foreground at this point and is something of a distraction. The worship service should be entirely free from everything but the children's own worship. The leader's part is to worship with them.

The worship programs should be made out as far in advance as possible. If the school closes during the summer, that is a good time to plan the programs for the coming year, in most schools from October to June. The themes at least should be chosen for the whole year. Consideration should be given to the church calendar with its outstanding days, the great national holidays, and a missionary service in each month. The program in every case should be simple and brief, following an order to which the pupils are accustomed.

In planning a program we must always keep in mind that our aim is to bring the members of the group into a realization of the presence of God and a sense of being in touch with Him. To accomplish this we must carefully consider each element in the program. First is the in-

strumental prelude. This must not be left to the chance selection of a careless pianist. Some composition should be chosen to set the tone of the hour. It must bring the group from the more or less informal period of instruction and drill into a reverent and worshipful attitude. Next may come the call to worship with a response suggesting the purpose of the hour. It is God upon whom attention is fixed in worship; so early in our program we must make His presence felt. This is best done by a Scripture passage which is devotional in character, followed by a hymn or a response. The central element of the worship service is the prayer. Prayers for children even of Junior age should be brief. They should be social in content and filial in spirit. They should be dignified and clothed in beautiful language.

The prayer should be in unison. We are assuming that every teacher will open the class session with prayer suited to the needs of the particular group or that there will be a class prayer. It is difficult for a departmental superintendent to offer a prayer from the platform that will meet the needs of the large group before him. If, as is so often the case, it has

not been carefully prepared beforehand, it is likely to wander away out of the child's experience and take on figurative and theological language understandable only to adults. In a Church school before a group made up largely of Juniors, a superintendent opened his prayer in this way: "We thank Thee that the feeble thread of our existence has been strengthened to see another Sabbath." The children, not being particularly concerned about the feeble thread of their existence, did not even bow their heads but talked and were otherwise disorderly during the entire prayer. How much better would have been a unison prayer in which all could have participated!

The offering should be made a part of the worship service. It should be preceded by an appropriate Scripture sentence and received with a response. This will enhance its worship side in the minds of the group. The theme of the prelude may be continued during the offertory.

The Scripture readings should be devotional. They may be passages that are themselves prayers or psalms or those that are most directly God's word to men through Jesus, the prophets, or the apostles. The Scripture pas-

sage should be repeated from memory or read in unison, as responsive readings are of little value for purposes of worship. The mechanics of the responsive reading are distracting and break up the continuity of the passage.

The selection of the hymns is important. If wisely chosen, they will constitute one of the most powerful agencies we have in promoting real worship. On the other hand, if sentimental, trashy hymns with popular dance tunes creep into our worship services, the atmosphere of worship is lost and the tone of the service drops to the level of the hymns. The leader should know what good hymns are, both as to words and music, and use none but the best in the children's worship. One way to obviate the danger of using poor hymns is to see to it that only good hymnals are in use in the Church school.

With the outline of the year's program before him, that is, a general theme for each month and the different phases of it to be expressed each Sunday; with his memory curriculum in mind; with his Bible, hymnal, collection of prayers, responses, and other bits of ritual he has gathered, before him, the leader must fit his materials to the themes with the

idea of unity always in mind. Every element in the program must add something to the general theme and be a means of helping to produce the desired attitude in the group.

The leader should seek the coöperation of the teachers in determining the effect of the services upon the pupils. It is necessary to test the materials used to see if they are fitted to the age of the group. The worship service should help to produce in the child the habit of worship, a desire to attend regularly the worship services of the Church, an expectation to seek membership in it when the time comes, and, above all, a consecration to a life of service for Christ and His kingdom.

With these principles in mind, the programs which follow have been prepared and successfully used with a group of Junior children. Each Sunday typewritten or mimeographed copies of the service have been provided for the children and distributed at the beginning of the session. They are placed in the front of the hymnals until the time for their use at the worship service. Another way of using the services is to have them mimeographed on loose-leaf note-paper and placed each Sunday in covers made for the purpose by the children.

At the close of the drill period the pupils are asked to find the places of the hymns and Scripture passage. The hymns used in the programs are from the "Hymnal for American Youth," by H. Augustine Smith, but most of them may be found in any good Sunday-school hymnal.

When the places have been found, preparation for worship made, and the superintendent seated, the pianist, without announcement, starts the prelude, and the service moves along in a quiet and orderly manner; the only words spoken by the superintendent are "Let us pray" before the unison prayer. There is no bell-ringing and no urging to more hearty participation in any part of the service. This is not necessary in a well-arranged service of worship with an underlying aim. A real service of worship always appeals to the children.

THE MEMORY CURRICULUM

WE have come to recognize the need of the service of worship in our program of religious education, if it is to bring the child into a complete and satisfactory relationship with his Heavenly Father. It now becomes necessary to make that service effective to accomplish this end. The mere participation in such a service, however good and carefully planned in itself, may still make very little change in the life of the child or fail to get from him the desired response, if some preparation has not cleared the way. This need is quite apparent in the case of Junior children.

As a part of this preparation a correlated memory curriculum is essential. This fact affords us the first reason for graded memory work as a definite part of our Church school curriculum. The children's worship will be more real if they understand the words they say and if they do not have their attention constantly turned from the object of their worship to the peculiar sound of unfamiliar words and

phrases as they read and sing together. Then, as these memory hymns, passages of Scripture, or other materials appear again and again in their worship services, they will constantly grow more dear to the children until they have become a part of their very lives. Thus, the children will have them for help and inspiration as long as they live. This is another reason for the memory curriculum in the Church school program. It will be a means toward the enrichment of spiritual life by the possession in memory of the great hymns of the Christian Church and of a knowledge of how they came to be written, as well as of the Bible passages that were truly inspired and so are able to inspire others.

The memory curriculum also helps the child to find himself in the adult worship service. This in itself provides a sufficient reason for giving it an important place in our program. What to do with Junior children at the time of the Church service has always been a problem. There seemed to be nothing in the service that appealed to or interested them, and they were restless, discontented, and often troublesome.

For this reason, they have in some cases been excused with the Primary Department after

the children's story or sermon to go home, or often to play about the streets, while their parents remained in church. In the case of the larger and better equipped schools they have been allowed to engage in hand-work during the hour.

In this connection also grew up the idea of the Junior Church, which in many ways has not proved satisfactory because of the lack of proper facilities for worship and the right sort of leadership. It is likely, too, to be regarded by the children as something apart from worship and so does not bring them naturally into its participation in the adult service, thus defeating its own purpose.

The time to begin to prepare the Junior for Church membership is from his entrance into the Junior Department. He should be taught to feel that the privilege of remaining at Church with his parents is a part of the new dignity he has attained upon his graduation from the Primary Department.

As a member of the Beginners' and Primary Departments he has been brought into the Church service in the hope that the religious atmosphere and the association with his elders in worship would leave upon his mind some

definite impression. The Junior child should get more than impressions from the Church service. He should be able to enter into its meaning and participate in the worship. For him to do this the service must in a sense be adapted to him, but even more important than this is the fact that he must be trained to worship. He must know what worship means and what it has meant to Christians throughout all the history of the Church. Its symbols should be familiar to him.

It is through the memory curriculum of the Church school that the Junior children may be trained to feel at home in the Church worship service, for as only the great hymns and most devotional passages of the Bible will be worthy a place in such a curriculum, they will constantly be appearing in the service without direct intention, and the Junior child will recognize something as his own. However, more should be expected of the service in its relation to the Junior than his chance familiarity with a few of its elements of worship. The minister should have the Church school curriculum before him as he plans his service and make a definite place for some of the hymns or Scripture passages that it contains. As the

memory curriculum should aim at variety to meet all the needs of human life and should contain some selections for the different seasons of the year and the great Christian festivals, he should find plenty of material to be in perfect harmony with any theme he might choose.

The children will participate heartily in the singing of any familiar hymn, or read a responsive service where Psalms that they have memorized occur, or listen to the reading of the Christmas story, the visit of the wise men, the Easter story, the parables of Jesus, and any other portions of the Bible, if they have grown to love them as they have been associated with their own worship and made real to them by the use of the many beautiful pictures that may be used for this purpose.

While many Church schools have raised the level of their worship services, this other side, that of training and drill in the elements of worship, has been largely neglected and a real opportunity lost to develop the children spiritually. On their part, they will take keen delight in the memory work, provided its presentation is made in such a way as to arouse their appreciation and interest.

We have used various methods in getting

memory work done, as home work with the coöperation of the parents, as supplementary to the graded lesson, and as a class project in the correlated lesson period. More may be accomplished through the latter method, but it does not make for a unified curriculum that may be used in connection with the worship service of the whole department. This instruction should be departmental and is of sufficient importance to have the main portion of an entire period devoted to it. This in most cases will necessitate the lengthening of the Church school session.

With a session of an hour and twenty minutes, the time may satisfactorily be divided in this way: twenty-five minutes for drill in memory work and preparation for worship, fifteen minutes for the worship service, twenty minutes for the graded lesson, and twenty minutes for correlated work. It is hardly possible to cover an adequate memory curriculum with less than twenty-five minutes to spend upon it each Sunday, unless some week-day work is done.

This period should be as definitely planned as the worship service and requires as thorough preparation on the part of the superintendent

of the department as the teaching of the lesson does upon the teacher. It may open with a hymn, the repetition of a memory passage, and brief prayer by the leader bringing the children in touch with the Heavenly Father and asking His blessing upon the work of the day, but it should only be a few sentences. It is well to have the opening hymn and Scripture passage something that has been previously memorized by the children. This, together with the use made of memory materials in the worship services, makes them a permanent possession rather than something that is forgotten as soon as committed.

The memory drill itself will consist of a review of work already in process of memorization and the presentation and appreciation of new material. The method of presentation is of utmost importance. A great deal depends upon the children's first impression of a hymn or Bible passage, if they are fully to appreciate it and value it as something worthy of possession. This makes imperative the necessity for including in our memory curriculum only the best that hymnody has to offer, the finest devotional passages of the Bible, and ritual that has found its place in worship because of

its dignity and beauty and for the meaning it has had to many generations of worshipers.

Some children respond immediately to the beauty of a new hymn or Psalm, while others have to be guided into an appreciation of it. First, the leader herself must be enthusiastic about the material to be taught. She must understand it thoroughly both as to its history and as a piece of literature. She must know the purpose of the author and as far as possible the conditions under which it was written. She should be sure of the message it was meant to convey and thoroughly care for it herself if she hopes to make the children care for it. She should know a great deal more herself than she ever expects to teach the children. It is only from her wide knowledge of the subject that she can hope to bring out the vital truths in a clear and compelling way.

This must be the teacher's preparation. She must then try to awaken in the children an anticipatory interest in what she is about to present. If it is a hymn, its story may be told; if a piece of ritual, how it grew into the usage of the Church. Sometimes the length of time it has been in use will be impressive and inspire reverence for it. If it is a Scrip-

ture passage, she can explain its place in the development of the religious life of the race: is it the voice of a prophet of God revealing His ways to men; is it a hymn of praise or thanksgiving from a devoted people, or the gracious teaching or example left to us by the greatest of all teachers?

While the material memorized should be graded so that a large part of it will be within the scope of the child's understanding, it is not possible nor altogether desirable to refrain from using everything that is outside the child's immediate comprehension, for this would cut him off from much fine material with which he could store his mind at a time when he is willing and eager to do this work, but with anything of this character we must prepare his way by explaining and interpreting difficult words, unusual phrases, and obscure references. All such obstacles should be cleared up before the piece of memory material is presented. When it comes to presentation, it should be given as a whole and not in pieces. The teacher should read the passage through just as well as she possibly can, making her own interest and enjoyment in it felt by the children, for enthusiasm is often contagious. This

does not mean that it is to be read with effort at dramatic effect. The personality of the teacher should never get in the way of the material that is read.

The teacher should then question the children concerning what they have heard. If this has been her practice on previous occasions, this expectation of questioning will be an aid in holding their attention throughout the reading. She may ask what they like best about it; if any beautiful words or phrases remain in their memory from the reading. This is what Hayward in his book, "The Lesson in Appreciation," calls the "Æsthetic Discussion," whereas the next step is "Intellectual Discussion." Here the teacher must begin her exposition of the passage or hymn as a whole. The aim is to make the main points stand out clearly, and for this purpose the writer has found the use of pictures the greatest aid.

This use of pictures is to illustrate and interpret the material and make the theme live for the children. It will also beget associations which will aid in the recall when that time comes. For this purpose as many pictures may be used as are necessary to make clear the meaning of the entire piece of material. The

effect will be that of the illustrated hymn now so frequently thrown upon the screen. Pictures used in this connection should be subordinate to the specific purpose of the hour, which is memorization. Art in religious education is a means and not an end. There are times, however, when we will use pictures in our program of religious education, where the attention will focus on the thought of the picture, and it will bring its own message. This will be true in the case of pictures used as an aid to worship, but here the attention must be on the message of the hymn, poem, or Bible passage with the picture only as an aid in making it more concrete. "Very high if not the highest among the services rendered by pictures is their use in illustrating the world's greatest classics in literature, and here first of all we must place the Bible." [1]

All the time taken in this manner is not lost, for the process of memorization has already begun unconsciously, and the drudgery of actual drill has been reduced to a minimum. The passage will not need to be read or repeated nearly

[1] G. Stanley Hall, "The Ministry of Pictures," article in the "Perry Magazine" for March, 1900.

so many times as if this process of clearing the understanding had not taken place.

McMurry in "How to Study" quotes this passage from Ratzel's "History of Mankind": "The most important part of every Mussulman's training is to learn the Koran, by which must be understood learning it by heart, for it would be wrong to wish to understand the Koran till one knew it by heart." He then adds, "We hold no conscientious scruples against understanding statements before attempting to memorize them; but one might think that we did, for our practice in memorizing Scripture generally corresponds to that of the Mussulman in learning the Koran."

While we should attempt to get rid of as much mechanical memorization as possible, there still remains much to be done in the way of repetition and recall. This in spite of various methods is still more or less mechanical, but some drill is unavoidable.

A large factor in making the work of memorization easier lies in the organization of the material. Get in mind the main idea; then the leading divisions, subdivisions, and sentences. Learn by wholes, instead of sentence by sen-

tence and verse by verse. Have the children read the piece over in various ways; have the boys read it while the girls follow; then reverse the order. If it is a Psalm, they may read it responsively in the same manner. Do not try the recall too soon. At first allow the children to keep their books open and to look on when they need to. When they first close their books, have them repeat with the leader, who must be sure of the passage or else keep her book open. For the sake of the example, the leader should have in memory as much of the selection she is teaching as is possible. Then a class or individual children may be asked if they would like to try it. Always commend individual effort. Repeat the selection or sing the hymn together before it is left for the day, allowing the children the privilege of glancing at their books when necessary. They will not take advantage of this privilege, for they will be glad to show you that they know the selection without their books, and it will prevent weak spots in the repetition.

Do not spend too long on any one selection at a time. It is always well to be working on a hymn, Scripture passage, and one or more responses simultaneously. There must be vari-

ety, or the children will grow tired and lose interest.

It has been said many times that material should be memorized in the way it is to be used; that in the case of a hymn, it should be memorized by singing. This statement should be modified to allow for the times that one may want to think of the words of a hymn or repeat them without singing. As the child grows older, he will find the words of the hymns of great help and inspiration to him many times when he will not be able to sing them or may not wish to sing. Many adults do not sing at all. If the words of the hymn have been memorized only in connection with the music, one becomes so dependent upon the melody as to find it almost impossible of recall without the music. A hymn should be studied and memorized like any other poem. It is not sufficient to learn it merely by singing it. The study and story of its music also should not be neglected. Some knowledge of the writer of the music and recognition of its suitability to the poem are always appropriate and help to an appreciation of the whole.

In planning the memory curriculum for a Junior Department it first becomes necessary

to take an inventory of what the children already know in this line. This will depend upon their training at home and in the Primary Department and upon what they have learned in the public school. About all that can be counted upon as already belonging to the children as a basis for the curriculum is the Lord's Prayer and the Twenty-third Psalm. These are pretty generally known. Some children may know from memory other Psalms or children's hymns, but it is safe to assume for our purpose that the children's repertory will consist merely of this one prayer and one Psalm. It is therefore apparent that we have a large field on which to draw for our first year's work. What goes into the curriculum depends somewhat upon the needs and tastes of the particular children, but there is a large body of material that is adaptable to all and should be included. Only the best hymns of the Church both as to words and music and the finest of the devotional passages of Scripture are worthy of a place and of the time devoted to them. The Psalms, the Gospels, or the prophets are the most likely portions of Scripture from which to draw the larger part of our devotional material.

There should be responses to aid in enriching the children's worship services, and other forms from the ritual of the Church that they are likely to meet with in their own denominational worship. It may include the Creed, the Doxology, the Ten Commandments, Offertory Sentences, Benedictions and the Gloria. "One argument for teaching them many things unintelligible to them now but useful later, is that they can learn them so easily. That is the ground on which much verbatim memorizing of literature and Scripture that they could not hope soon to appreciate has been required of them."[2] We must not starve them, however, for the things that they can appreciate, by simply storing their minds for the future. This will discourage them. Therefore, the larger part of the memory work will be graded to suit the children's immediate needs. Miss Baldwin says: "In deciding which hymns to give to Junior children for memorization, only those should be chosen in which the truth is expressed as a story or through word pictures. To phrase it negatively, a hymn that cannot be illustrated is not suited to children, because

[2] McMurry, "How to Study."

they cannot grasp truth unless it is presented in concrete form." [3]

This may be said of all the material given to children to memorize. If it lends itself readily to illustration and is worthy both from a literary and devotional point of view, it may safely be included in the Junior memory curriculum. This curriculum should be varied and should include Thanksgiving, Christmas, Easter, patriotic, and missionary material. Each should be studied at its appropriate season. It is never hard to get children to learn Christmas carols a month or so in advance when they are filled with the spirit of Christmas. The same is true with the other seasons as they come along. Always have the memory work suited to the time of year, and it will meet with an enthusiastic response.

The memory curriculum and services of worship which follow have been prepared for use in the first two periods of the Junior Church school, as previously described in this chapter. Together they form a complete program of training in worship for the first year. Each may, however, be used independently of the

[3] Josephine L. Baldwin, "Hymns Every Child Should Know," article in "Church School Magazine," September, 1911.

other. Where it is not possible to have a separate period devoted to the work of memorization, this may be done as a class-room project and the memory curriculum used without the opening hymn, Scripture reading, and prayer. The services of worship may also be used independently and with any Junior program.

A MEMORY CURRICULUM FOR JUNIORS

FIRST YEAR

Hymns

"Holy, Holy, Holy, Lord God Almighty."
"Dear Lord and Father of Mankind."
"Faith of Our Fathers."
"Come, Ye Thankful People, Come."
"O Little Town of Bethlehem."
"Silent Night."
"Fling Out the Banner."
"From Greenland's Icy Mountains."
"O Beautiful for Spacious Skies."
"America Befriend."
"Onward, Christian Soldiers."
"Who Is on the Lord's Side?"
"The Day of Resurrection."
"Fairest Lord Jesus."
"The King of Love My Shepherd Is."
"For the Beauty of the Earth."
"Shepherd of Tender Youth."
"I Think When I Read That Sweet Story of Old."

Scripture Passages

Psalm 1: "Blessed is the man that walketh not in the counsel of the wicked."

Psalm 19 (1–6): "The Heavens declare the glory of God."

Psalm 91: "He that dwelleth in the secret place of the Most High."

Psalm 96: "O sing unto the Lord a new song."

Psalm 100: "Make a joyful noise unto the Lord, all ye lands."

Psalm 103: "Bless the Lord, O my soul."

Psalm 121: "I will lift up mine eyes unto the mountains."

Matthew 5 (3–12): Beatitudes.

Luke 1 (46–53): Magnificat.

Isaiah 9 (6–7): "Unto us a child is born."

Isaiah 55 (1–11): "Ho, everyone that thirsteth."

Matthew 28 (18–20): The Great Commission.

Ephesians 6 (10–18): "Be strong in the Lord."

John 3 (14–16): "For God so loved the world."

John 10 (11–16): The Good Shepherd.

Mark 10 (14–16): "Suffer the little children to come unto me."

I Corinthians 13: A Psalm of Love.

James 1 (22–27): "Be ye doers of the word."

October

Theme for the Month: Reverence.
First Sunday: Reverence for God, our Father.
Second Sunday: Reverence for God's Day.
Third Sunday: Reverence for God's House.
Fourth Sunday: Reverence for God's Word.

The Memory Curriculum

HYMN: "Holy, Holy, Holy, Lord God Almighty."

SCRIPTURE: Psalm 23 (Memory).

LEADER'S PRAYER.

MEMORY WORK HYMN: "Holy, Holy, Holy Lord God Almighty," two verses.

We have just sung a hymn, "Holy, Holy, Holy, Lord God Almighty." Did you like it? Did you like the music? Both words and tune are stately and beautiful and are just fitted to each other. This is partly true because the music of this hymn was written especially for it, as many of our hymn tunes are not, and this tune is always used with this particular hymn.

(*Show pictures: "Angel Heads," Reynolds, and "Chorister Boys," Anderson.*)

What are the angels doing? (They are singing.)

What are the boys doing? (They are also singing.)

Do you not think that they too may be singing "Holy, Holy, Holy"?

Why do you think that these boys are singing a hymn and not some popular song? (Because they are choir-boys.)

Do you think "Holy, Holy, Holy" a good hymn for choir-boys to sing? It is a splendid hymn for worship, full of praise and adoration toward God.

Reginald Heber wrote the hymn. He was a minister of the Church of England and later Bishop of Calcutta, India. He wrote fifty-seven hymns, some of which we sing in our Junior Department, for he was the author of "From Greenland's Icy Mountains" and "The Son of God goes forth to war." Tennyson, the poet, thought that "Holy, Holy, Holy" was the finest hymn ever written in any language. The words are based on a verse in the Bible. It is in the Book of Revelation and says, "They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty."

Let us read the hymn together. What pictures do you see in the words of the hymn? Look at the pictures on the desk and tell me who it is that praises God and sees in Him the only one who is holy, and perfect in power, in love and purity? (Both angels and men.) In the hymn we have a picture of the Heavenly

people bowing down before Him and also of the people here who cannot see Him now, joining in the praise, for the hymn says, "All Thy works shall praise Thy name in earth and sky and sea."

Let us now sing the hymn just as it ought to be sung if we are truly praising God and just as the angels and choir-boys are singing it. What do you notice about the first and last verses? (They are alike except one line.)

(*Sing the two verses and then repeat without books.*)

MEMORY VERSION:

Holy, Holy, Holy, Lord God Almighty,
Early in the morning our song shall rise to Thee.
Holy, Holy, Holy, merciful and mighty,
God in three persons, blessed Trinity.

Holy, Holy, Holy, Lord God Almighty,
All Thy works shall praise Thy name in earth and sky and sea.
Holy, Holy, Holy, merciful and mighty,
God in three persons, blessed Trinity.

Announcements
Preparation for Worship

THEME FOR WORSHIP SERVICE: Reverence for God the Father.

PICTURE: "The Angelus," Millet.

What are the people in the picture doing? (They are praying.) (*The picture of "The Angelus" is always familiar to some of the children in the Junior Department because of their having studied it in the public school. Ask some one to tell the story.*)

The ringing of the bell was to these people a call to drop their work and think of God. So often had they done this that it was almost like hearing the voice of God speaking to them. Were they reverent when they heard His voice and turned to speak to Him? Why do you think so? (Because their heads are bowed.)

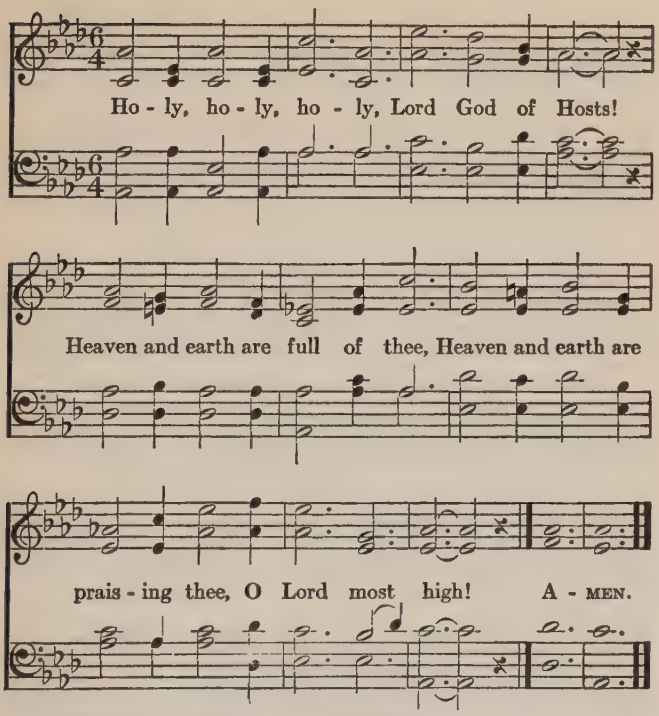
Our worship thought to-day is reverence for God the Father. Let us also be reverent when we hear the call to worship and bow our heads when we talk to the Heavenly Father.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O come let us worship and bow down,
Let us kneel before the Lord our Maker.

RESPONSE:

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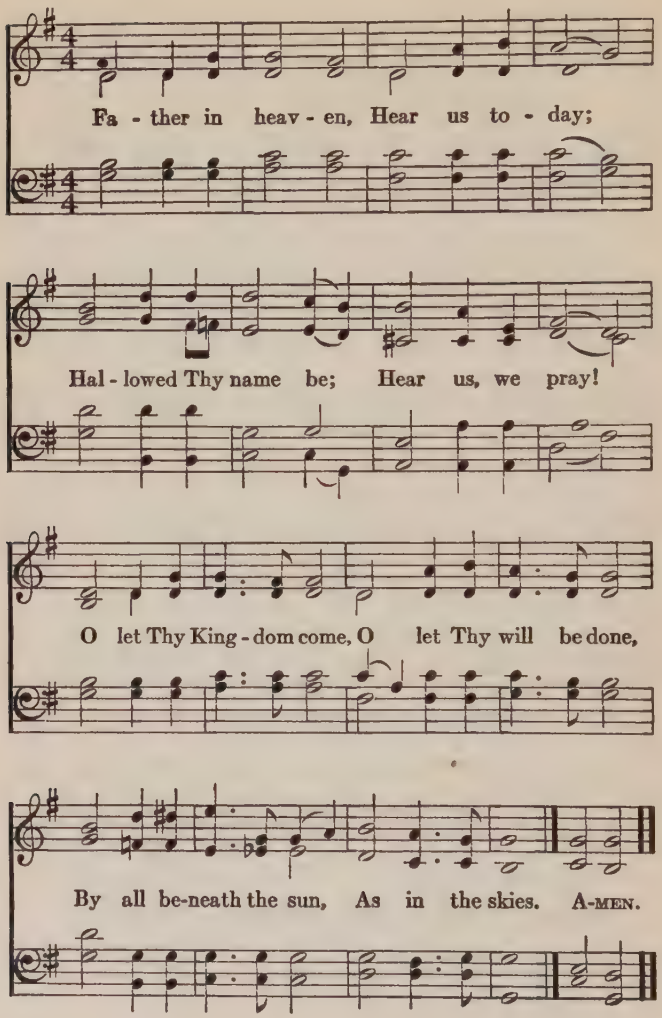
SCRIPTURE: Psalm 24: "The earth is the Lord's and the fullness thereof."

HYMN: "Praise the Lord, Ye Heavens Adore Him."

PRAYER: The Lord's Prayer.

PRAYER RESPONSE:

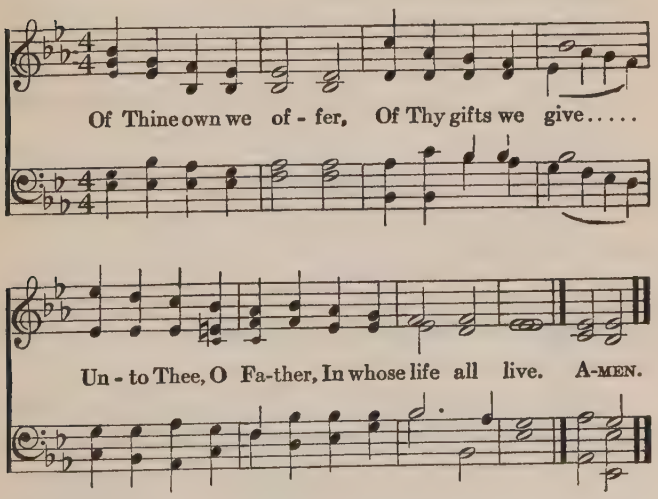

Fa - ther in heav - en, Hear us to - day;
Hal - lowed Thy name be; Hear us, we pray!
O let Thy King - dom come, O let Thy will be done,
By all be-neath the sun, As in the skies. A-MEN.

OFFERTORY SERVICE:

Father in Heaven, freely hast Thou given to us; help us to give freely to others in Thy name. May the love that has prompted our gifts to-day continue in our hearts, and may our lives and all that we have be consecrated to Thy service. Amen.

Offertory—Music.

RESPONSE:



HYMN: "Lord, Thy Glory Fills the Heaven."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Dear Lord and Father of Mankind."

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Holy, Holy, Holy, Lord God Almighty."

"What was the hymn that we learned last Sunday? Who wrote it? Tell me something else about it?"

(*Call up principal points in hymn. Read through and sing without books.*)

New Work: Psalm 121.

(*Repeat the Psalm for the children, bringing out clearly its full meaning and form.*)

In the Hebrew language this is poetry. All the Psalms are poetry, for they were the hymns of the Hebrew people. This hymn was probably written to be sung by pilgrims going up to the feasts at Jerusalem.

(*Show picture of Jerusalem or the road leading up to the city.*)

Perhaps they broke out in song when they first caught sight of the hills of Jerusalem, their holy city, which meant to them the place of God, or as our Revised Version calls Him, Jehovah. When these pilgrims sang, "I will lift up mine eyes unto the mountains," it meant to them, "I will lift up mine eyes unto Jehovah." The Psalm shows the perfect trust that these people had in God's care and protection. "We hear in it the voices of the pilgrims encouraging one another with words of faith and hope as they journeyed to Jerusalem."[1]

They sang responsively as we sometimes read the Psalms in our church service: first one group of pilgrims expressed their confidence in God's help; then another would respond in a similar manner. It will mean more to us if we read it in the same way. Let us open our Bibles and read the Psalm responsively. We will say "the Lord" instead of "Jehovah," for "Jehovah" is the Hebrew word for God, and we do not think of Him by that name.

(*Divide the class into groups and have them*

[1] Kirkpatrick, Cambridge Bible.

read the Psalm as indicated below, alternating until all have read the entire Psalm.)

Do you understand it all? How about the verse, "The sun shall not smite thee by day nor the moon by night"? Would we think of looking for God's protection from the sun and moon? In the country where these people lived it was intensely hot, and sunstroke was very common and very dangerous. They were also afraid that the moon would affect them in the same way; so they had reason to desire God's protection against the sun and moon. The Psalm says, "Jehovah shall keep thy going out and thy coming in, from this time forth and forever more." This means that God will always watch over us, whatever we do and wherever we go, and we are to trust in Him and not be afraid.

(*Read the Psalm through together and repeat without books.*)

MEMORY VERSION:

First Pilgrim: I will lift up mine eyes
unto the mountains:
From whence shall my help
come?
My help cometh from the
Lord,

Who made Heaven and earth.

First Group: He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.

Second Group: Behold he that keepeth Israel
Will neither slumber nor sleep.

First Group: The Lord is thy keeper:
The Lord is thy shade upon thy right hand.

Second Group: The sun shall not smite thee by day
Nor the moon by night.

First Group: The Lord will keep thee from all evil;
He will keep thy soul.

Second Group: The Lord will keep thy going out and thy coming in
From this time forth and forever more.

Announcements
Preparation for Worship

THEME FOR WORSHIP SERVICE: Reverence for God's Day.

PICTURE: "The Fourth Commandment," Sinkel (sometimes called "The Christ Child").

This is a picture of Jesus when He was a boy. What has He in his hand? (A tablet of stone.) What are the figures on it? (Roman numbers.) Do you know what they stand for? (The Ten Commandments.) Which is the one that Jesus is pointing to? (The Fourth.) What is the Fourth Commandment? (Remember the Sabbath day to keep it holy.) How can we keep God's day holy? (By going to Church.) And if we go to Church, how can we show God that we are truly honoring His day? (By being reverent while we are there.)

In our worship to-day we are going to think about holding God's day in reverence.

The Service of Worship:

PIANO PRELUDE.

CALL TO WORSHIP:

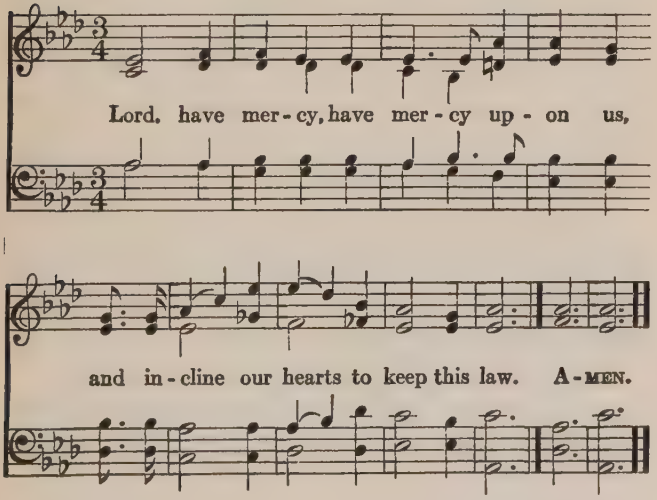
This is the day that the Lord hath made;
We will rejoice and be glad in it.

RESPONSE:

Holy, holy, holy, Lord God Almighty,

Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity. Amen.
(Tune: "Nicæa.")

HYMN: "O Day of Rest and Gladness."
SCRIPTURE: Exodus 20 (8–11): "Remember the Sabbath day to keep it holy."
RESPONSE:



PRAYER:
In Thy wisdom and justice O Father, Thou

hast given to us this special day in which to rest, to enjoy our beautiful world, to think of Thee and all whom Thou dost love. Forgive us, we pray Thee, that so often in carelessness and selfishness we forget Thee. On this holy day speak to our hearts and help us to remember the countless blessings Thou hast prepared for our good. May this be a day which we shall spend as Jesus did, worshiping Thee in Thy holy temple, walking through fields and by the lake talking of Thee, doing good to all who need our help. Forbid that through our selfishness the day should be hard for others. Teach us to be considerate, kind, and just, doing unto others on this day as on all days as we would that they should do unto us.

Accept, we pray, the worship of loving hearts and the devotion of daily lives in which we remember others and forget ourselves. Through Jesus Christ, our Lord. Amen.

(Adapted from "A Girl's Book of Prayers," by Margaret Slattery. Used by permission of The Pilgrim Press.)

Prayer Hymn:

Dear Lord and Father of Mankind,
Forgive our feverish ways;

Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise. Amen.

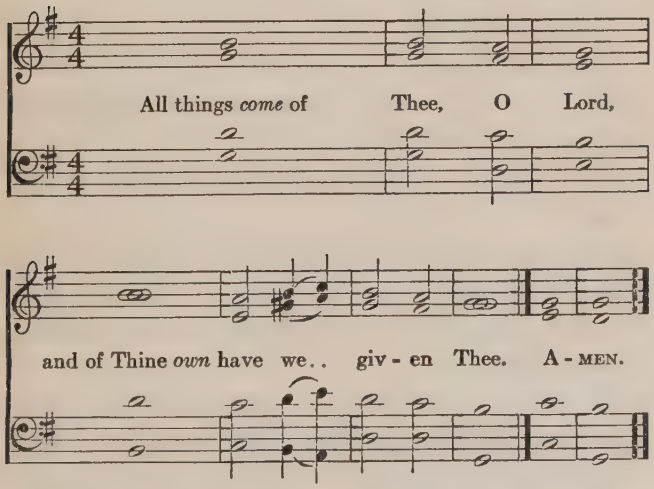
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive.

Offertory—Music.

RESPONSE:



HYMN: "The Dawn of God's Dear Sabbath."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Holy, Holy, Holy, Lord God Almighty" (Memory).

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK:

Review Psalm 121.

We have just read together the Psalm we learned last Sunday.

What are the mountains referred to in the Psalm?

At what times was the Psalm used by the early Hebrews?

How did the pilgrims going to Jerusalem sing the hymn?

(*Call up the principal points in Psalm and repeat, glancing only at books when necessary.*)

New Work: Hymn: "Dear Lord and Father of Mankind," three verses.

What can you tell me about John Greenleaf Whittier? (He was a poet, etc.) *From their*

public school experience the children will be able to give a few statements concerning his life and work and will mention a few of his poems. Did you know that he also wrote some of the hymns in our hymn-books? Would you like to look up the number of Whittier's hymns in your Sunday-school and Church hymnals and tell me next Sunday? Also see if you can find out the number of hymns he wrote altogether. It was a great many.

Do you know what Whittier's religion was? (He was a Quaker.) What kind of a service of worship do Quakers have? (They sit perfectly quiet and think about God and pray to Him silently.) It is worship of the simplest kind. Whittier thought that in some churches there was too much ceremony and that it was not always sincere. He wrote a long poem reminding us of this fact. The last five verses of this poem are so beautiful and so full of meaning for us that it has become one of our favorite hymns. It is a prayer that we may be forgiven for our insincerity and that we may have a simple faith and trust like that of Christ's early disciples.

We are going to learn three verses of the hymn.

(*Repeat it while children listen.*)

Is it not beautiful? In the first verse God is addressed as Father of mankind. This means that He is not father of one particular race but loves and cares for all. What else in the life and poems of Whittier makes you think that his interest was in all mankind? (Because in the days of slavery his sympathy was with the negroes, and he wrote many poems against the evils of slavery.) Let us open our books and look at the words. What does Whittier think is a rightful mind? (True and sincere worship and a simple faith in God.) How can we best serve Him? (By purer lives.)

(*Show picture: "Christ and the Fishermen," Zimmerman.*)

Who was it that heard the call of their Lord beside the Syrian Sea? (The disciples of Jesus.) What were the disciples doing when they left all to follow Him? (They were fishing.) What was the name of the sea by which these fishermen lived and which in the hymn is called the Syrian Sea? (The Sea of Galilee.)

(*Show picture of the Sea of Galilee.*)

As you look at the picture would you think it a good place for Jesus to go for rest on the Sabbath day? What makes you think so?

(Its shores are so quiet and peaceful, and it is shut off from the rest of the world by hills.)

(*Show picture: "Jesus by the Sea," Bida.*)

What do you see in the picture? (It is Jesus resting on the hillside looking out over the Sea of Galilee.) He has had a busy day of preaching and teaching and wishes to be alone. Jesus must have often come here to rest and pray and to be alone with God, thinking over His wonderful love for all men, as the hymn in the third verse says that He did.

Let us read the hymn through, thinking of the first verse as a prayer, the second as the call to the disciples who left their nets without a word and followed Jesus, and the third as a Sabbath day in Galilee, with Jesus resting by the sea.

(*After the hymn has been read with understanding, sing through a few times and then try the recall, using books when necessary.*)

Memory Version:

Dear Lord and Father of Mankind
Forgive our feverish ways,
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of their Lord,
Let us, like them, without a word,
Rise up and follow Thee.

O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Reverence for God's House.

PICTURE: "Jesus Teaching in the Synagogue," Bida.

Whose picture is this? What is Jesus doing? (He is reading in the synagogue.) Luke tells us that it was Jesus' custom every Sabbath day to go into the synagogue and read God's word to the people. If Jesus felt that it was a good thing to go to Church and went Himself, ought we not also to love to go as He did, for we need it so much more than He? Do you suppose that Jesus was reverent when He

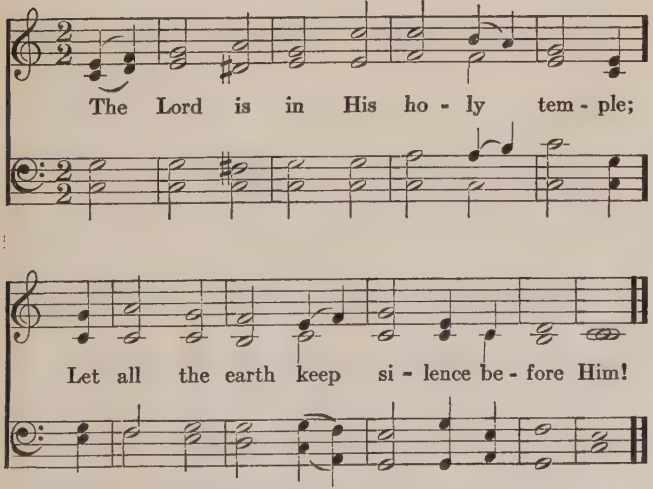
entered the Church on the Sabbath? Let us try and think how Jesus would act in Church and do as He would do when we are worshiping to-day.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I was glad when they said unto me,
Let us go into the house of the Lord.
Enter into his gates with thanksgiving,
And into his courts with praise.

RESPONSE:

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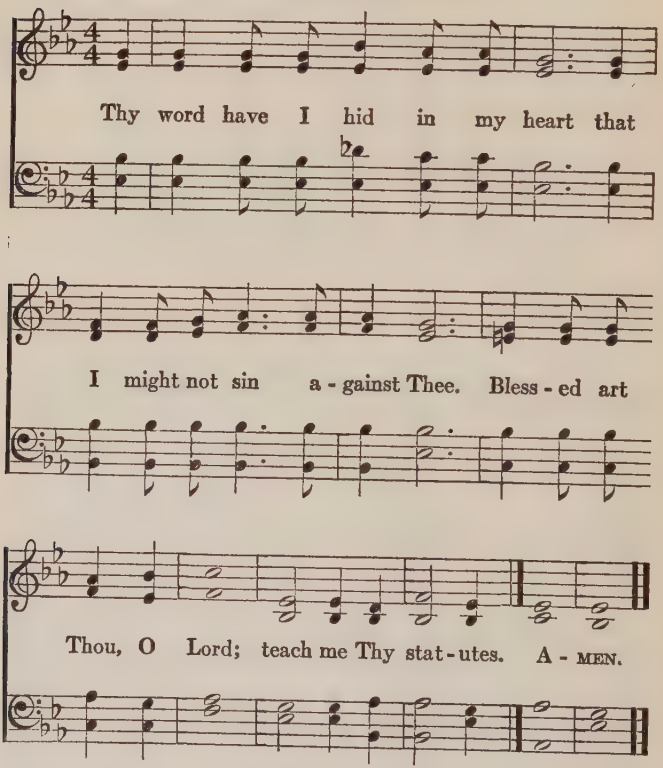
HYMN: "The Church's One Foundation."

SCRIPTURE: Psalm 84: "How amiable are thy tabernacles."

RESPONSE: Psalm 119 (11, 12):

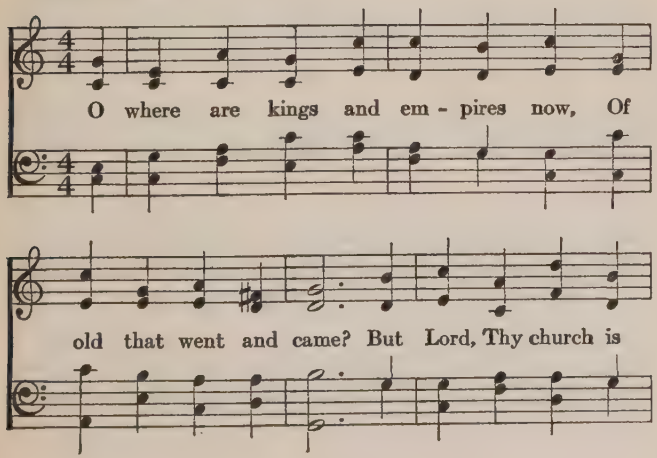


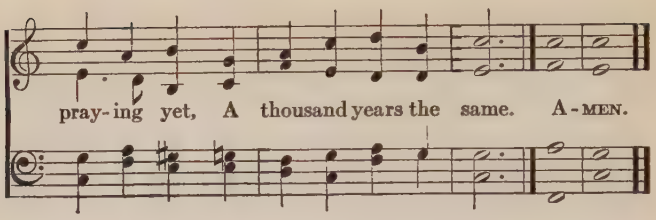
PRAYER:

O Father in Heaven, we pray this morning

for Thy Church throughout the world; the Church that hast brought inspiration and comfort to men through all the ages. We thank Thee for its glorious history and the strength with which it hath withstood the attacks of its enemies. We thank Thee that we have the privilege of belonging to so great an institution, and may we show that we value our membership in it by being loyal to its teachings and the things for which it has stood. Wilt Thou especially bless our own particular Church. May its members be filled with the spirit of willing service, and may we do our part to make it a source of good in the community. In Jesus' name. Amen.

RESPONSE:





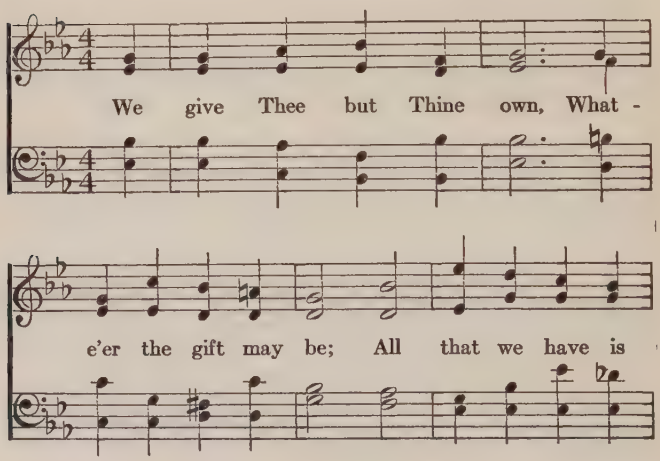
OFFERTORY SERVICE:

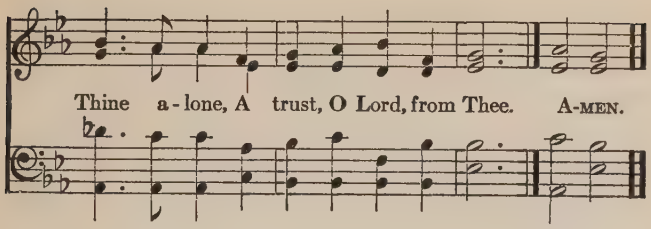
All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music.

RESPONSE:





HYMN: "I Love Thy Kindgdom, Lord."
RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Dear Lord and Father of Mankind."

SCRIPTURE: Psalm 121 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: "Dear Lord and Father of Mankind."

Who can tell me how many hymns there are by Whittier in our Sunday-school and Church hymnals? How many did he write altogether? (Seventy-five or more.) Why did he write the poem from which the hymn we just sang is taken? (He wanted people to be more simple in their worship.) How were we to remember the first verse? (It is a prayer.) The second? (The call of the disciples.) The third? (Jesus resting by the sea.)

(*Sing hymn again, using books only when necessary.*)

New Work: Beatitudes.

(*Show picture: "The Sermon on the Mount," Harold Copping.*)

Tell me who you see in the center of the picture? To whom is Jesus talking? (His disciples.) Would you like to know what Jesus was telling His disciples that day while seated on the mountain-side, and what they were listening to so eagerly?

One day when Jesus was teaching and healing in Galilee, He left the multitude of people that had been following Him and went up on the mountain-side and sat down. As Jewish teachers always sat when they taught, His disciples knew that He was going to speak, and so followed Him up the mountain-side and sat down close to Him. The crowd also came within hearing-distance, but what He said was especially for His disciples, for He had just chosen them to be His followers, and there were many things He wanted to tell them and teach them.

The words that Jesus spoke that day are always spoken of as "The Sermon on the Mount," and that is the name of the picture. It is the most famous of all His sermons, and many of its verses are often quoted, perhaps the first eleven most of all. Let us open our

Bibles to Matthew 5, and look over these verses.

Do you notice anything different in them from the other verses on the page? (They all begin with the word "blessed.") Another word for "blessed" as it is used here is "happy." Happy are the meek, the merciful; the pure in heart; so we speak of these verses as the "Beatitudes," for the word "beatitude" means extreme happiness. Let us read the Beatitudes through.

Who does Jesus say are the blessed people? (The poor in spirit; they that mourn; the meek, etc.)

(*Talk over each Beatitude with the children so that they will understand its meaning.*)

Let us read the Beatitudes again; the girls may read the first part of each verse telling who the blessed are, and the boys may tell us what their reward is.

(*Repeat, reversing the order. Fix the order of the verses in mind by drill,* (1) *poor in spirit,* (2) *they that mourn, etc., associating the reward with them in each case. Read over again together. Let the leader read the first part of each Beatitude while the group names the reward without looking at books. Read*

through again, only glancing at books when necessary.)

MEMORY VERSION:

Blessed are the poor in spirit: for theirs is the kingdom of Heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of Heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets that were before you.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Reverence for God's Word.

PICTURE: "Christ and the Doctors," Hofmann.

What is this picture? (It is Christ in the temple with the doctors.) How old was Jesus in the picture? (Twelve years old.) Who can tell the story of how Jesus came to be in the temple with the doctors? (*If the full story is not familiar to the children, have some one read it—Luke 2: 41–52.*)

What is the book that Jesus is pointing to in the picture and seems to be talking about? (The Bible.) It has a central place in the picture, and we know from the expression on the face of Jesus that He is very much interested in it and likes to talk about it. From the answers that He is said to have given the doctors, He must have known a great deal about it.

Are there stories in the Bible that boys and girls like to read? What are the stories that you like best?

Christ has set us an example. As a boy He loved God's word. Let us also read it to find

out what it has for us. In our worship service this morning we are going to think about holding God's word in reverence.

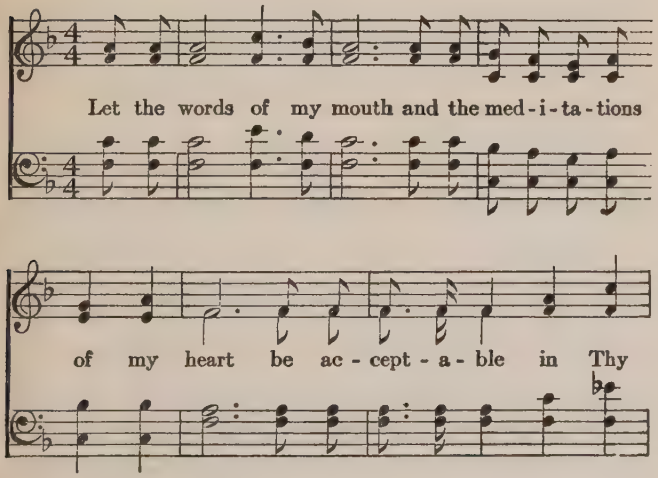
The Service of Worship

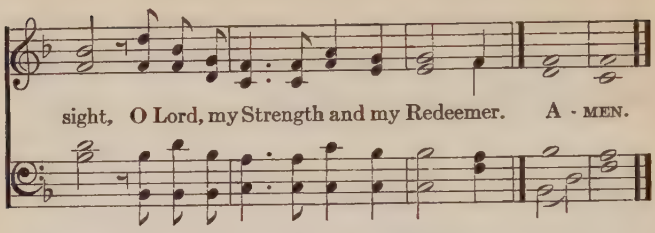
PIANO PRELUDE.

CALL TO WORSHIP:

How sweet are thy words to my taste,
Yea, sweeter than honey to my mouth!
Thy word is a lamp unto my feet,
And a light unto my path.

RESPONSE:





HYMN: "O Word of God Incarnate."

SCRIPTURE: Psalm 119 (9–16): "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee,
Blessed art Thou, O Lord;
Teach me Thy statutes. Amen.

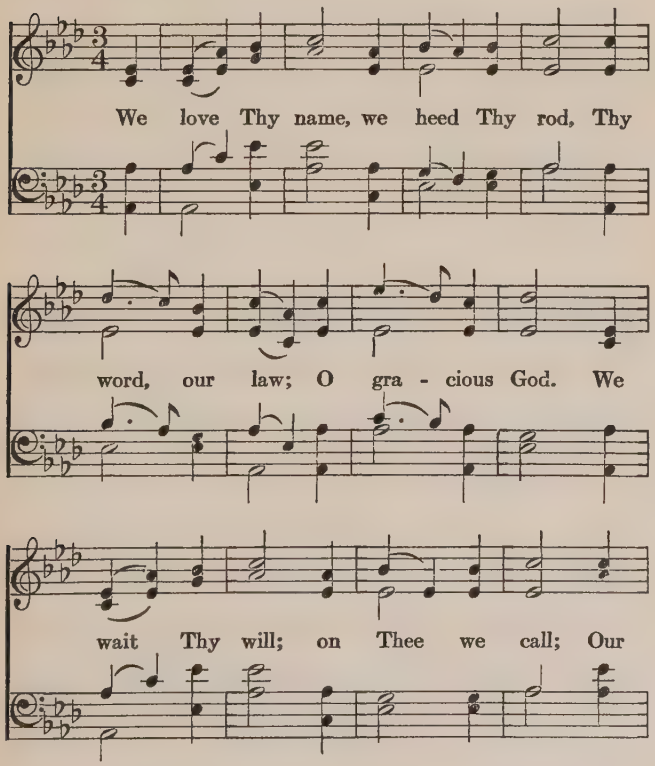
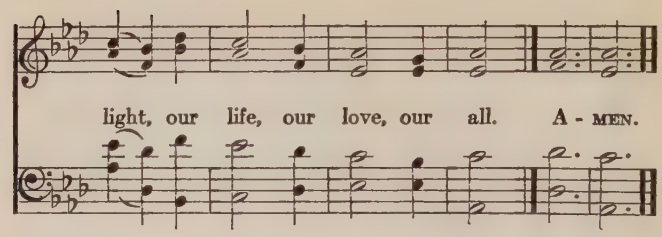
(For music see page 60.)

PRAYER:

Blessed Lord, by whose providence all Holy Scriptures were written and preserved for our instruction, give us grace to study them this and every day, with patience and love. Strengthen our souls with the fullness of their divine teaching. Keep from us all pride and irreverence. Guide us in the deep things of Thy heavenly wisdom, and of Thy great mercy lead us by Thy word unto everlasting life;

through Jesus Christ our Lord and Saviour. Amen.

(From "Service and Prayers for Church and Home" by Bishop Wilbur P. Thirkield, Copyright, 1918. Used by permission of the Methodist Book Concern.)

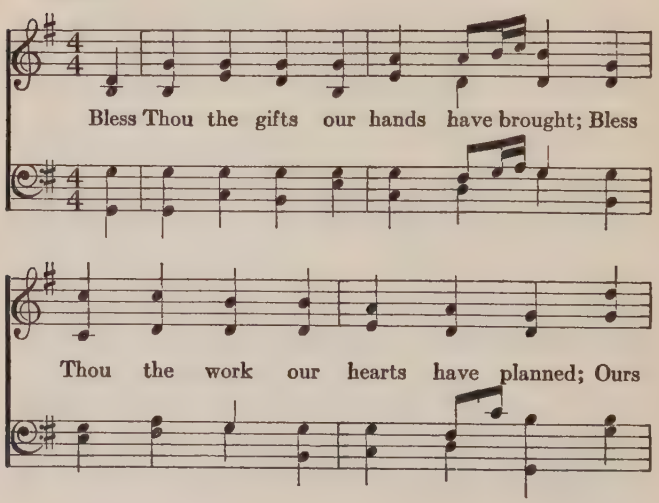
PRAYER HYMN:



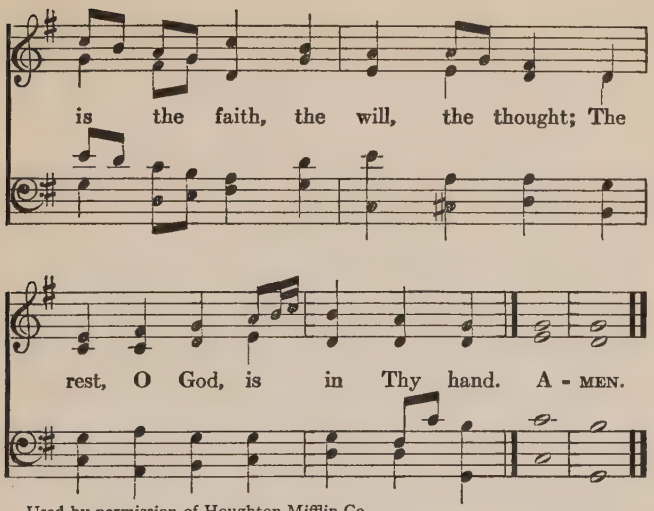
OFFERTORY SERVICE:

Give and it shall be given unto you; good measure, pressed down and running over; for with what measure ye mete, it shall be measured to you again.

Offertory—Music.

RESPONSE:





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HYMN: "Lamp of Our Feet."

RECESSIONAL TO CLASSES.

November

Theme for the Month: Gratitude.

First Sunday: Recognition of God as Creator and Giver, to Whom Our Gratitude Is Due.

Second Sunday: Gratitude for the Faith of Our Fathers.

Third Sunday: Sharing Our Gifts with Others (Missionary).

Fourth Sunday: Gratitude for God's Love and Care (Thanksgiving).

The Memory Curriculum

HYMN: "Holy, Holy, Holy, Lord God Almighty" (Memory).

SCRIPTURE: Psalm 121 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: The Beatitudes, Matthew 5 (3–12).

What was the Sermon on the Mount? How does it begin? What do we call these verses? What is another word for "blessed"? Who did Jesus say that the blessed are?

(*Read over in various ways and repeat, keeping books open for reference.*)

New Work: Hymn: "Faith of our fathers, living still."

(*Repeat the hymn for the children.*)

How many of us would have come to Church to-day if we knew that we would be imprisoned for coming? It seems almost impossible for us to imagine. It is so easy for us to go to Church that we are likely to forget what others have gone through that we may have our faith. But

this hymn tells us very vividly of the hardships and persecution that men of old had to endure for the faith. The author of the hymn was Frederick William Faber, who was once a member of the Church of England but later became a Roman Catholic. It was as a member of the Catholic Church that he wrote the hymn "Faith of our fathers." It is a splendid thing to feel that all religions can unite and be one in the singing of hymns of praise to the Heavenly Father.

Here in America we may think of our Pilgrim fathers when singing the words of this hymn. They too were imprisoned for their faith many years ago, because they would not attend a Church in which they did not believe. They could no longer remain in England; so they left their homes and friends and went across the channel into Holland, where they lived for eleven years. They saw their boys and girls grow into men and women, losing their English customs and ideals and intermarrying with the Dutch people. They feared that their children and children's children would grow away from the worship of the pure gospel in the manner that they had been taught; so they decided to set up new homes for themselves in a strange

land. They had heard of this new and unsettled country across the ocean and set out on their dangerous journey across the unknown seas.

(*Show the following pictures and let the children tell what they are:*

"Departure of the Pilgrims from Delft Haven," Cope.

"Embarkation of the Pilgrims," Weir.

"The Mayflower in Plymouth Harbor," Hallsall.

"Landing of the Pilgrims," Rothermel.)

Was it not a holy faith that led these early pilgrims to give up the comforts of home and friends for the dangers of an unknown land that they might worship God in their own way?

Let us read the hymn together, thinking of the price that our forefathers had to pay in order that they might remain faithful to the worship of God and how easy the way has been made for us to worship Him.

Let us now sing the hymn, and when we come to the chorus let us look at the pictures of the Pilgrim fathers and sing it as a pledge of loyalty to the faith for which they stood: "Faith of our fathers, holy faith, we will be true to Thee till death."

MEMORY VERSION:

Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our fathers, holy faith,
We will be true to Thee till death.

Faith of our fathers, we will strive
To win all nations unto Thee,
And through the truth that comes from God
Mankind shall then indeed be free.
Faith of our fathers, holy faith,
We will be true to Thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife
And preach Thee too as love knows how
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to Thee till death.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Recognition of God as Creator and Giver to Whom Our Gratitude Is Due.

PICTURE: "The Landing of the Pilgrim Fathers" (Sheffield Gallery).

Here is a picture of the landing of the Pilgrims.

They are thanking God because they have arrived safely in the new land. They have found a country where they can worship Him as they choose; so their dream of freedom has come true, and they do not forget that it is God to whom they owe their gratitude.

We have so many more comforts and blessings now than the Pilgrims had. Through their struggle and suffering our way has been made easy, and we too must recognize our Heavenly Father as the giver of all things, to whom our gratitude is due. We are going to think about this in our worship service to-day.

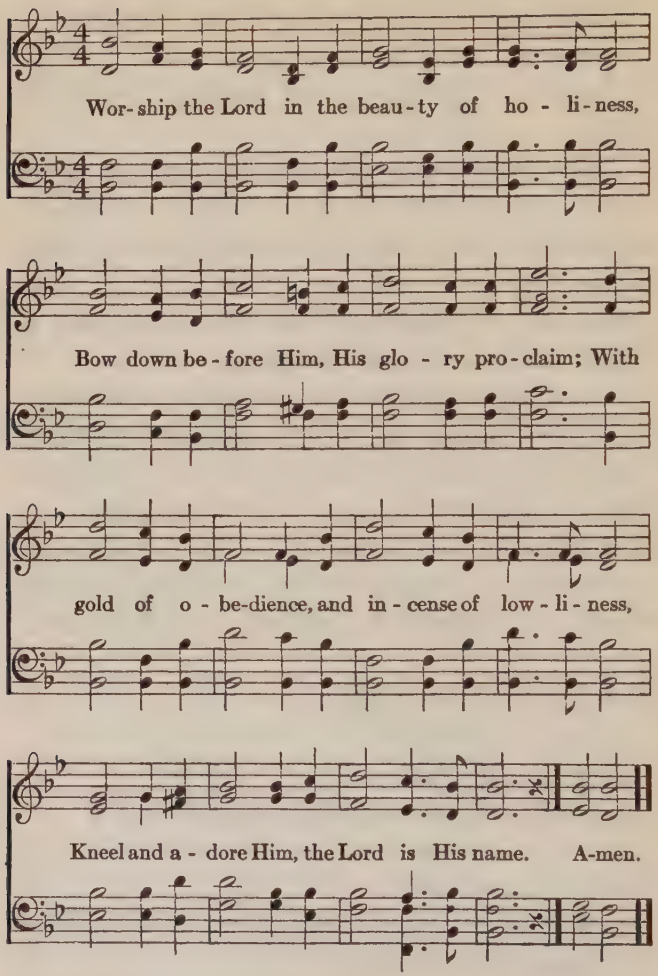
The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O come let us worship and bow down,
Let us kneel before the Lord our Maker.
For he is our God,
And we are the people of his pasture, and the sheep of his hand.

RESPONSE:


Wor-ship the Lord in the beau-ty of ho - li-ness,
Bow down be-fore Him, His glo - ry pro-claim; With
gold of o - be-dience, and in-cense of low-li-ness,
Kneel and a - dore Him, the Lord is His name. A-men.

HYMN: "O Worship the King."

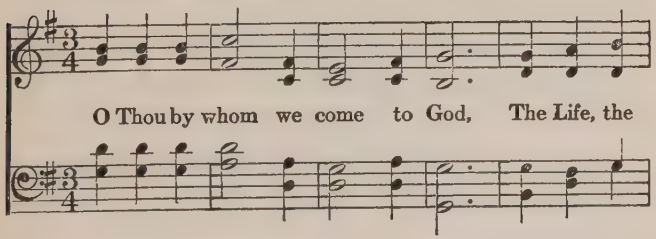
SCRIPTURE: Psalm 145: "I will extol thee, my God, O King."

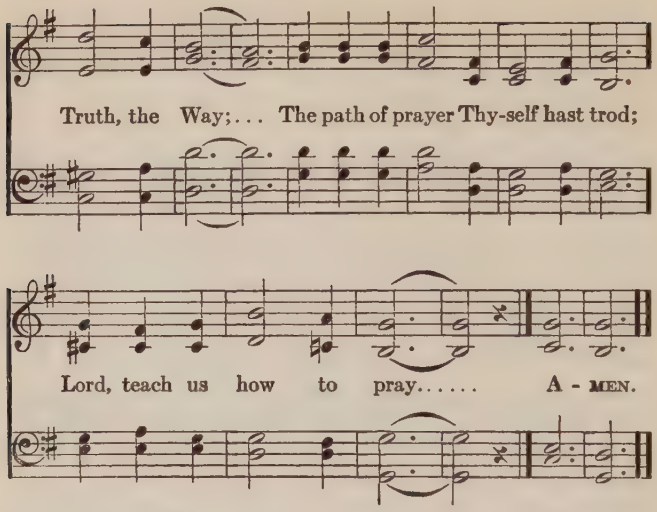
PRAYER:

O Lord God, Father of mercies, the Fountain of Comfort and Blessing, who fillest Heaven with Thy glory, and earth with Thy goodness; we offer Thee most earnest and humble thanks for the gifts of nature, and of grace, the support of every moment and the comforts of every day. We beseech Thee to fill our hearts with Thy praise, that our thankfulness to Thee may be as great as our needs, and that Thy grace may so strengthen our purposes that our lives may be a thank offering to Thee, unto whom we ascribe all honor and glory. Amen.

(From "A Manual for Training in Worship," by Hugh Hartshorne. Used by permission of Charles Scribner's Sons, holders of the copyright.)

PRAYER RESPONSE:





OFFERTORY SERVICE:

Let every one give according as he purposeth in his heart; not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "The Heavens Declare Thy Glory."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Praise God from whom all blessings flow" (Doxology).

SCRIPTURE: Beatitudes (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Faith of Our Fathers."

Who wrote the hymn, "Faith of Our Fathers"? What was Mr. Faber's religion when he wrote this hymn? Who cleared the way for us to worship God as we choose? (The Pilgrim fathers.) How may we show our gratitude to them? (By being true to our faith.)

(*Drill in hymn, and sing, using books if necessary.*)

New Work: Psalm 100 and the Doxology.

One of the happiest days in Israel's stormy history was the day of the dedication of Israel's second temple. The first great temple built by King Solomon had been destroyed, and for years there had been no temple at Jerusalem, the sacred city. When those people who had

been in exile returned home, they joined with those who had been left in the city and built a second temple to Jehovah, their God.

The day of dedication was one of great rejoicing. They had no hymns that were joyful enough to express their feelings; so the poets or psalmists in their company began to write hymns of praise and thanksgiving. The One Hundredth Psalm is one of the hymns written at this time and is an invitation to the whole earth to join in worship and to acknowledge Jehovah as the only true God. From this time on it was used in connection with the sacrifices of Thanksgiving, when the people brought their offerings to the temple. For this reason, in our Revised Version it is called "A Psalm for the Thankoffering."

Let us open our Bibles and read the One Hundredth Psalm.

Does it not well express the feelings of joy and thankfulness that the Hebrew people must have felt at the dedication of their new temple? It has been used indeed by all peoples as a hymn of thanksgiving. In Christian times it was put into rhyme. The rhymed version of it first appeared in two Psalters, published about the same time in the middle of the sixteenth

century, one in London and one in Geneva. In these Psalters it was known as "Old Hundredth." The tune to which it was sung took its name from it and is still called "Old Hundred." The tune, however, was used earlier than this and is found in the French Genevan Psalter as the tune to which was sung the 134th Psalm.

For our opening hymn we sang the Doxology. The word "doxology" means a short hymn of praise to God. There are many doxologies, but the one we have just sung is the one usually spoken of as "The Doxology." It is probably used more often in the churches than any other piece of ritual or form of worship. It was written in 1692 by Bishop Ken of England as the closing stanza of three hymns, for morning, evening, and midnight. These hymns were written for the boys of Winchester College in England and were hung on the walls of the dormitories where they could see them the first thing in the morning and the last at night. This one verse, however, stands out alone and is found in nearly every hymn-book in use to-day.

Let us open our books to the Doxology and read the words together.

(*Bring out the thought of universal praise. Explain the ancient belief in angels. Tell the story of Fra Angelico and the painting of the angels in the Convent of San Marco, Florence. Show children colored pictures of the angels. Junior children are not ordinarily interested in angels, but the brilliant colors of the robes, usually thought of as white, and especially the musical instruments with which they are expressing their praise will be tremendously interesting to them. These are the musical instruments mentioned in the Psalms. Read Psalm 150 (3 f.).*

Drill in both Psalm and Doxology. Repeat Psalm together without books and sing Doxology as a response.)

MEMORY VERSION:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; Come before his presence with singing.

Know ye that the Lord, he is God: It is he that hath made us and we are his. We are his people and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise.

Give thanks unto him and bless his name;
For the Lord is good; his loving kindness endureth forever,
And his faithfulness unto all generations.

Announcements
Preparation for Worship

THEME FOR WORSHIP SERVICE: Gratitude for the Faith of Our Fathers.

PICTURE: "Pilgrims Going to Church," Boughton.

Who are the people in the picture? (They are Pilgrims going to Church.) Why are they carrying guns? (To protect them from the Indians.) It must have taken a great deal of courage, especially for the women and children to start off for Church when Indians might attack them at any moment. The women and children are walking together in the center of the group in order that they may be the better protected, for it is the men who have the guns. Should we not feel grateful for the courage that would let nothing hinder them in their determination to worship God? We owe a debt of gratitude to them for paving the way to freedom of worship for us; so let us remember them in our service this morning.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Blessed is the nation whose God is the Lord.
Let Thy mercy, O God, be upon us, according as we hope in Thee.

HYMN: "God of Our Fathers Whose Almighty Hand."

SCRIPTURE: Psalm 100: "Make a joyful noise unto the Lord, all ye lands."

Story of the Pilgrim Fathers (by superintendent or a pupil).

PRAYER:

Our Father, and our fathers' God, create within us unselfish hearts, and help us to remember the ideals left to us by the faith and faithfulness of the patriots of the past. We cherish our heritage in gratitude. Help us to see that, since no man liveth unto himself, none of us can be free by himself, but must achieve his liberty with others. Direct us in achieving together the full liberty of brotherhood. Enlarge our interest in the common good. May we accord the same freedom to others that we crave for ourselves, and grow into the freedom of just relationships which includes all others. Amen.

(From "Worship and Song," used by permission of the Pilgrim Press.)

PRAYER HYMN:

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and praise they worshiped Thee.

Thou heard'st, well-pleased, the song, the prayer;
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

And here Thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more. Amen.

(Leonard Bacon, "Hymnal for American Youth.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father. Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,

Bless Thou the work our hearts have planned
Ours is the faith, the will, the thought.
The rest, O God, is in Thy hand. Amen.
(Used by permission of Houghton Mifflin Co.
For music see page 72.)

HYMN: "Faith of Our Fathers."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Faith of Our Fathers" (Memory).

SCRIPTURE: Psalm 121 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm 100, Doxology.

At what time in the history of Israel was the One Hundredth Psalm written? (At the dedication of the second temple.) Why did we study this Psalm and the Doxology together? (The tune to which we sing the Doxology was the one to which the One Hundredth Psalm was sung and took its name from it. They are also both hymns of praise.)

(*Spend some time in drill on both, and repeat without books.*)

New Work: Hymn: "Come, ye thankful people, come."

We have been learning some of the hymns of praise and thanksgiving that the Hebrew people sang at their festivals long ago. We, too, have thanksgiving hymns, and we are going to

learn one to-day that is sung more often than any other at our Thanksgiving services, "Come, ye thankful people, come." It was written in 1844 by Henry Alford of London, who afterward became Dean of Canterbury. He was a great preacher and a great scholar. He also wrote a large number of hymns and published a hymn-book called "A Year of Praise." In this hymn-book of over three hundred hymns, fifty-five were his own. The most popular one of all was "Come, ye thankful people, come," but he called it "After Harvest."

(*Read the hymn to the children. Show picture: "Harvest Time," by L'Hermitte.*)

What are these people doing? (They are cutting grain and binding it into sheaves.) Does it look like a good harvest? What makes you think so? (There is such a large quantity of grain that the people will have to work very hard to get it all cut.) How do you suppose that they will feel when it is all safely gathered into the barn? Who provided the good harvest for these people? In what way is God the "Lord of the Harvest" as the hymn says? (It is He who provides the sun and rain which make the wheat grow and keep away the winter frosts.)

(*Show picture of "The Harvest Moon," by Mason.*)

Here are some more harvesters. How is this picture different from the other? (They are going home from work with their scythes on their shoulders.) What shows us that it has been a long day of work? (The moon is already rising.) Perhaps it is the last day of the harvest, and the grain is all in the barn safe from the winter's storms. Do you not suppose that they might feel like singing, "Come, ye thankful people, come"? We feel sure that they are grateful for the abundant harvest and for all God's goodness; so let us sing the song for them and for ourselves as we think of God's goodness to us.

(*After hymn has been sung through, read and fix in mind the points of the first verse and sing that verse without books.*)

MEMORY VERSION ("Hymnal for American Youth"), altered by Hugh Hartshorne:

Come, ye thankful people, come;
Raise the song of harvest home;
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied.

Come to God's own temple, come;
Raise the song of harvest home.

All the blessings of the field,
All the stores the gardens yield;
All the fruits in full supply,
Ripened 'neath the summer sky;
All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours.
From her rich o'er-flowing stores:

These to Thee, our God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vow and solemn praise.
Come then, thankful people, come,
Raise the song of harvest home;
Come to God's own temple, come,
Raise the song of harvest home.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Sharing Our Gifts with Others (Missionary).

PICTURE: "The Hope of the World," Copping.

During the Thanksgiving season we think more often than at any other time of God's gifts to us. What is one of the very best ways of showing our gratitude to Him for all that He has given us? (We can thank Him by giving to other people or sharing our gifts with others.) Who is this in the picture? Does Jesus love other people? What makes you think so? (In the picture He is talking to children from all nations, and a little Hindu girl is on His lap.) He is smiling down into their faces, and we know that He loves them all. There are many boys and girls like these in the picture who do not know about Jesus; so we must do all that we can to make Him known to them, for He said, "Go ye into every land and preach the gospel to every creature." To-day is missionary Sunday, and in our worship service we are going to think about what we can do for these boys and girls who do not know about Jesus and sharing our gifts with them.

The Service of Worship

Piano Prelude.

Opening Sentences:

Superintendent: And Jesus came to them and spake unto them, saying, All authority

hath been given unto me in heaven and on earth.

All: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

HYMN: "We 've a Story to Tell to the Nations."

SCRIPTURE: Psalm 96: "O sing unto the Lord a new song."

PRAYER FOR MISSIONS:

Our Heavenly Father, we bring to Thy remembrance our friends across the sea. There are many people in far-away lands who do not know Thee as a father. It is of them we think this morning. Grant that they may come to hear the gospel message and learn that Jesus loves them and died to save them. May we do all that we can to send the gospel teaching into every land, and if we cannot go ourselves with the story of Jesus' love, may we send our gifts in a spirit of love and good will that we may have a share in the fulfilling of our Master's command to go into all the world and preach the gospel to every creature. In his name, Amen.

PRAYER RESPONSE:

Not for myself alone
May my prayer be;
Lift Thou Thy world, O Christ,
Closer to Thee;
Cleanse if from guilt and wrong,
Teach it salvation's song
Till earth, as heaven, fulfil
God's holy will. Amen.

(Tune: "St. Edmund," "Hymnal for American Youth.")

OFFERTORY SERVICE:

Impersonation: "Conscience" (girl in white robe who receives the offering—from "Making Missions Real," Stowell).

"Is it nothing to you?"

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music, see page 53.)

HYMN: "Fling Out the Banner: Let It Float."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Faith of Our Fathers" (Memory).

SCRIPTURE: Psalm 100 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Come, ye thankful people, come."

What is our most popular hymn of thanksgiving? Who wrote it?

What did the author call it?

(*Recall principal points in hymn, and sing, using books when necessary.*)

New Work: Psalm 103.

To-day we are going to study another hymn of thanksgiving, written and sung long ago. It is another hymn of the Hebrew people and a very joyous one. When people are happy and thankful, they feel more like singing than at any other time. The Hebrews sang very often even back in the time of Moses after they had safely crossed the Red Sea, when he and Miriam

sang a song of praise to Jehovah for delivering them from the Egyptian army. The singing of sacred songs was the only use that the Hebrews made of music. They were too worried and troubled by the invasions of their enemies to have any time to cultivate it for its own sake. There came a time when they could not even sing their sacred songs. This was when their enemies had destroyed their sacred city and left their temple in ruins. Many of the people were carried away as captives to Babylon. They were so sad that they could not sing and, when bidden to do so, asked, "How shall we sing the Lord's song in a strange land?" (Psalm 137:4.) Then came the return. They were allowed to go back to their native land. How happy they were, and how ready again to sing of God's goodness! They commenced to write hymns of thanksgiving, and the most beautiful of all these hymns written at this time is our 103rd Psalm. Let us open our Bibles to this Psalm and read it through together, noticing the joyous tone that the psalmist uses all the way through, first as he speaks for himself in the first five verses, and then as he voices the feelings of his countrymen in gratitude to Jehovah, their God. He is

truly grateful for the faithfulness of Jehovah to His people and for His forgiveness of their sins, and he ends by calling on all in Heaven and earth to bless the name of Jehovah.

(*Read the Psalm together and drill. As the Psalm is a long one, it may be convenient in the drill to divide it into sections. It falls naturally into five sections: Verses 1–5, the psalmist speaks for himself; Verses 6–10, God's ways with men; Verses 11–14, Extent of God's care and mercy; Verses 15–18, God's eternal faithfulness; Verses 19–22, call to all Heaven and earth to bless Jehovah. Each class may read a section until the Psalm has been read through several times, then put together as the verses of a hymn and read as a whole.*)

MEMORY VERSION:

1. Bless the Lord, O my soul; And all that is within me, bless his holy name.
   Bless the Lord, O my soul, and forget not all his benefits.
   Who forgiveth all thine iniquities; Who healeth all thy diseases.
   Who redeemeth thy life from destruction;

Who crowneth thee with loving-kindness and tender mercies.
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.

2. The Lord executeth righteous acts, And judgments for all that are oppressed.
He made known his ways unto Moses, His doings unto the children of Israel.
The Lord is merciful and gracious, Slow to anger and abundant in loving-kindness.
He will not always chide; Neither will he keep his anger forever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.

3. For as the heavens are high above the earth, So great is his loving-kindness toward them that fear him.
As far as the east is from the west, So far hath he removed our transgressions from us.
Like as a father pitieth his children, So the Lord pitieth them that fear him.
For he knoweth our frame; He remembereth that we are dust.

4. As for man, his days are as grass; As a flower of the field so he flourisheth.
For the wind passeth over it, and it is gone; And the place thereof shall know it no more.
But the loving-kindness of the Lord is from everlasting to everlasting upon them that fear him, And his righteousness unto children's children;
To such as keep his covenant, And to those that remember his precepts to do them.

5. The Lord hath established his throne in the Heavens; And his kingdom ruleth over all.
Bless the Lord, ye his angels, That are mighty in strength, that fulfil his word, Hearkening unto the voice of his word.
Bless the Lord, all ye his hosts, Ye ministers of his that do his pleasure.
Bless the Lord, all ye his works, In all places of his dominion;
Bless the Lord, O my soul.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: God's Gifts to Us (Thanksgiving).

PICTURE: "The First Thanksgiving," Ferris.

Who are the people in the picture? (They are Pilgrims.) What is the occasion of the celebration? (It is their first thanksgiving.) Who are the guests at the feast? (The Indians with their king, Massasoit.) Who is the man at the head of the table? (It is Governor Bradford.) Who is the man standing up? (Elder Brewster.) What is he resting his hands upon? (The Bible.) Why is he standing? (He is going to speak of God's goodness in sending them so rich a harvest and to return thanks to Him.)

(*Read to the children the letter of Edward Winslow which tells the story of the first thanksgiving, in Young's "Chronicles of the Pilgrims."*)

As we look back upon the Pilgrims, it seems as if they had very little to be thankful for; yet they were so ready to thank their Heavenly Father for everything that came their way.

We have so much and get it so easily that we sometimes forget to thank God for His gifts to us, but to-day in our worship we are going to remember that it is God who gives us all good gifts and thank Him in our songs and prayers.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Let the people praise Thee, O God; let all the people praise Thee.

Then shall the earth yield her increase; and God, even our own God shall bless us.

RESPONSE:

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye Heavenly host;
Praise Father, Son, and Holy Ghost. Amen.

HYMN: "We Plow the Fields and Scatter."

SCRIPTURE: Psalm 103: "Bless the Lord, O my soul."

PRAYER:

Almighty God, our Heavenly Father, from whom cometh every good and perfect gift, we call to remembrance Thy loving-kindness and Thy tender mercies which have been ever of old, and with grateful hearts we lift up to Thee

the voice of our thanksgiving. For the life Thou hast given us and the world in which we live, we praise Thee, O God. For the order and constancy of nature, for the beauty and bounty of the world, we praise Thee, O God. For all the comforts and gladness of life, for our homes and all our home blessings, for our friends and all the pure pleasures of social intercourse, for the love, sympathy, and good will of men, we praise Thee, O God. For the gift of Thy son Jesus Christ and all the helps and hopes which are ours as his disciples; for the presence and inspiration of Thy holy Spirit, and for all the ministers of Thy truth and grace, we praise Thee, O God.

And now, O Lord, having praised Thee with our lips, grant that we may also praise Thee in consecrated lives; through Jesus Christ our Lord. Amen.

(From "A Book of Prayers," published by the Congregational Commission on Evangelism and Devotional Life. Used by permission.)

Prayer Hymn:

My God, I thank Thee who hast made the earth so bright,
So full of splendor and of joy, beauty and light;

So many glorious things are here, noble and
right.

I thank Thee, too, that Thou hast made joy to
abound,
So many gentle thoughts and deeds circling us
round,
That in the darkest spot of earth some love is
found. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music, see page 62.)

HYMN: "Come, ye thankful people, come."
RECESSIONAL TO CLASSES.

December

Theme for the Month: Glad Tidings.

First Sunday: Glory to God in the Highest.

Second Sunday: Peace on Earth, Good Will to Men.

Third Sunday: The Guiding Star.

Fourth Sunday: God's Gift to Us (Christmas).

The Memory Curriculum

HYMN: "There 's a Song in the Air."

SCRIPTURE: Psalm 100 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

New Work: Magnificat, Luke 1 (46–53).

Is it too early to think about Christmas? Just as soon as the Christmas month comes into view on our calendars, we seem to be in a new atmosphere. There is indeed a song in the air and in our hearts too. We are all ready to welcome the happy day when it comes and are quite willing to talk about it days in advance.

A long time ago in the little village of Nazareth in Galilee a young and beautiful girl was thinking about Christmas. Not as we think of it to-day as a very happy time that comes every year but as something new and strange and wonderful. There had never been a Christmas in that land, for it was before Jesus was born, and it was of that event that

the girl was thinking. The girl's name was Mary. She was the daughter of poor peasant folk, but she was descended from the royal line of David. An angel had just appeared to Mary and told her some wonderful news. She was to be the mother of the one who was to be the Saviour of the world. How her heart must have beat with joy, for well she knew the promise of the ancient Scriptures that some day a child should be born to one of David's line, who would save Israel, and she and all her people had been looking for that day. Now the honor was to be hers. She could no longer keep the secret and so hurried away to tell her cousin Elizabeth. Elizabeth lived far to the south in the hill country of Judea, but Mary did not mind the distance. Her heart was too full of happiness. When she had exchanged greetings with her cousin and told her the news, she broke out into a hymn of praise beginning, "My soul doth magnify the Lord." Her song is called the "Magnificat" or sometimes just "Mary's Song of Praise." It was such a beautiful hymn that it has been sung in Christian Churches at Christmas time for over a thousand years. We are going to learn it today.

(*Show pictures of "The Annunciation" by Rossetti and Hofmann.*)

What do these pictures represent? (They are pictures of the angel appearing to Mary.) They are both called "The Annunciation" because the angel is announcing or telling Mary about the birth of Jesus. Where does Mary seem to be in this picture by Rossetti? (She is at home.) It is a very simple home indeed, with only a few pieces of furniture and the little hand loom upon which Mary has been weaving a pattern of lilies.

We wish that we knew more about Mary, but the Bible tells us very little. We do not know where she was nor what she was doing when the angel appeared to her. We will just have to imagine the scene as the artists have done who have painted her picture. In this picture by Hofmann where does Mary seem to be? (She is in Church.) And what was she doing? (She was reading the Scripture, and perhaps she had been praying.) We do know, however, that she sang a song that day full of gratitude and praise to God. Let us open our Bibles to Luke 1 (46–53) and read together Mary's song of praise.

(*After the reading, question the children con-*

cerning it to be sure that the meaning is clear.)

Why is Mary rejoicing? How do we know that Mary is of humble birth? Why will she be called blessed by all generations? What is the meaning of the Mighty One having scattered the proud and exalted the humble?

(*Call attention to the poetic quality of the hymn, and read together several times, bringing out the beauty and rhythm of the lines.*)

Memory Version:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaid;
For behold from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things
And holy is his name.
And his mercy is unto generations and generations
On them that fear him.

He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart.

He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things
And the rich he hath sent empty away.

Announcements

Preparation for Worship

THEME FOR THE WORSHIP SERVICE: Glory to God in the Highest.

PICTURE: "Christmas Chimes," Blashfield.

Tell me what you see in the picture. What are the angels doing? Does it seem to be a happy message that the bells are sending forth? Even the doves in the picture are fluttering their wings and flying about with happiness. What is the reason that the angels are singing and the bells are ringing? (They are telling of Jesus' birth.) The name of the picture is "Christmas Chimes." It was painted by one of our own American artists, Mr. Edwin H. Blashfield.

The theme of our worship this morning is "Glory to God in the Highest." That is the message the bells in the picture are ringing out. It is a happy theme, and we should be happy too, as we sing our Christmas songs and think

of the song, that the angels sang on that first Christmas morning to the shepherds watching their flocks on Bethlehem's hills—"Glory to God in the Highest."

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I will praise the Lord at all times. His praise shall continually be in my mouth.

O magnify the Lord with me and let us exalt his name together.

RESPONSE:

Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord most high. Amen.

HYMN: "Joy to the World, the Lord is come."

SCRIPTURE: Luke 1 (46–53): "My soul doth magnify the Lord."

PRAYER:

O Thou who leadest us to Christ, we thank Thee for the Christmas season. We thank Thee for all the glad rejoicing that the Master has brought to the world. At his gracious

touch dead hopes arise, sorrows flee away, and those that sit in the darkness of selfishness see the great light of God's holy love. Nations are coming to Thy light and kings to the brightness of Thy rising, O Thou Friend of man. For in the face of Jesus have they seen the light of the knowledge of the glory of God. May the spirit of cheer and hope and unselfish devotion possess the hearts of all Thy children. And may all that we ourselves do as we travel over the days to Christmas be done in the spirit of our Master Jesus Christ. Amen.

(Adapted from "A Manual for Training in Worship," by Hugh Hartshorne. Used by permission of Charles Scribner's Sons, holders of the copyright.)

Prayer Response:

Father in Heaven, hear us to-day.
Hallowed Thy name be; hear us, we pray;
O let Thy kingdom come, O let Thy will be done,
By all beneath the sun, as in the skies. Amen.

(For music, see page 44.)

Offertory Service:

Honor the Lord with thy substance and with the firstfruits of all thine increase.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music, see page 53.)

HYMN: "O Come, All Ye Faithful."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "While shepherds watched their flocks by night."

SCRIPTURE: The Magnificat (with books).

LEADER'S PRAYER.

MEMORY WORK:

Review: The Magnificat. (*Question children as to the occasion of Mary's song. What do we usually call it? If children do not recall name readily, write it on the board. Ask girls to say it together. Ask some girl to repeat it alone.*)

New Work: Hymn: "O Little Town of Bethlehem."

When Phillips Brooks was a boy, it was the custom in his home for the children to memorize hymns. By the time he went to college he had learned two hundred hymns. He always loved the Christmas holidays and was very happy at that time. Hence it was natural that some of his best poems and hymns as well as his best sermons, for he was also a great preacher, should be about Christmas.

In the year 1865 he went abroad and planned to spend Christmas in Bethlehem. On Sunday, December 24, he rode on horseback from Jerusalem to Bethlehem. Before dark he went out to the fields where the shepherds had watched their flocks on that wonderful night when Jesus was born. Later in the ancient Church of the Nativity he attended service which lasted until three o'clock in the morning. Soon after, he wrote a letter home to the children of his Sunday-school in which he told them that as he stood in the old Church at Bethlehem, close to the spot where Jesus was born, he had seemed to hear their voices mingled in the singing of the hymns, as he had heard them the year before at their own Christmas service.

When he came back to America, he wrote down the words of a carol that had been singing in his heart ever since his visit to Bethlehem. This is the carol we are going to learn to-day and was first sung by the children of Phillips Brooks' Sunday-school at their Christmas service in 1868.[1]

Do you know the name of the carol that

[1] Adapted from "The Story of the American Hymn," By Edward S. Ninde, copyright 1921. Used by permission of the Abingdon Press.

Phillips Brooks wrote for his Sunday-school children? ("O Little Town of Bethlehem.")

(*Show picture of road from Jerusalem to Bethlehem—also of the calm and peaceful little town—"O Little Town of Bethlehem," by Taylor. Ask children to open books to hymn.*)

Describe in the words of the hymn the town of Bethlehem on the night of Jesus' birth. (It was a little town, very quiet and still. The people were sleeping, and the streets were very dark except for the light from the stars above and that one bright light which the hymn calls "the everlasting light.") Where did that light come from? (It came from the stable where Mary and Joseph had stopped.) What had happened that night?

(*Show picture of "The Nativity," by Hofmann.*)

Look at the picture and tell me who were keeping watch over the child that night? What does the hymn say about it?

"While mortals sleep, the angels keep
Their watch of wondering love."

(*Read the hymn over very slowly, then sing the verses. Call attention to the fact that the last verse is a prayer and repeat very softly.*)

MEMORY VERSION:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth,
And praises sing to God the king,
And peace to men of earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His Heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Peace on Earth, Good Will to Men.

PICTURE: "The Announcement," Plockhorst.

Who are these people in the picture to whom the angel has so suddenly appeared? If you did not know the story, how could you tell that they were shepherds? By the sheep and the way they are dressed? Any other reason? (One of them is holding a crook. There is also a shepherd-dog.) (*Ask some child to tell the story of the picture.*) What is that over on the hill where the star is shining? (The village of Bethlehem.) Who does the Bible say is with the angel? (A multitude of the Heavenly Host, Luke 2: 13.) What are they saying? ("Glory

to God in the highest and on earth, peace, good will to men.'')

The angels brought a message that day to the shepherds of peace on earth, good will to men, and peace and good will are on earth to-day wherever men serve the Heavenly Father. This is the thought for our worship service to-day. May it help us to do our part in spreading the message of good will.

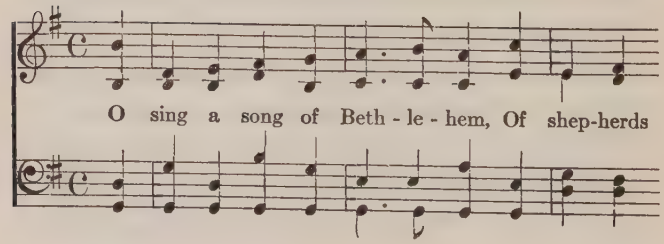
The Service of Worship

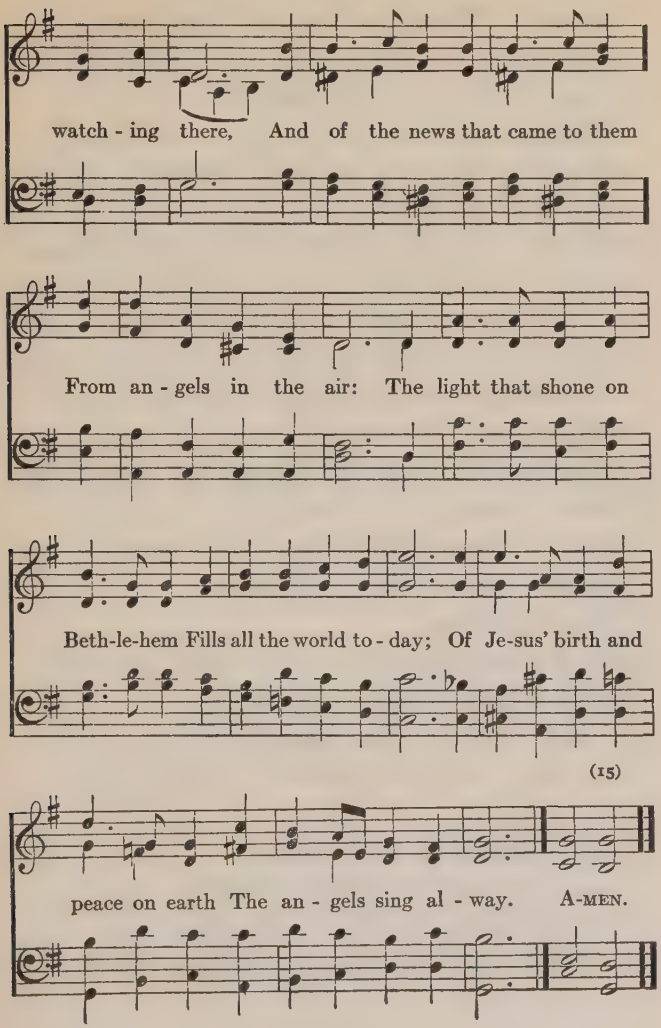
Piano Prelude.

Call to Worship:

Glory to God in the highest, and on earth peace, good will to men.

Response:




watch - ing there, And of the news that came to them
From an - gels in the air: The light that shone on
Beth-le-hem Fills all the world to - day; Of Je-sus' birth and
(15)
peace on earth The an - gels sing al - way. A-MEN.

HYMN: "O Little Town of Bethlehem."

SCRIPTURE: Luke 1 (68–75): "Blessed be the Lord God of Israel."

PRAYER:

Eternal Spirit of good will, grant us Thy spirit, and may Thy will be done in us and everywhere. Give us grace to be patient, kind and just toward those who misunderstand us or miss the way of Christ. Keep our hearts warm with affection, with the spirit of forgiveness and brotherly coöperation, and with zeal to promote good will among men. We voice our prayer in the spirit of the gentle yet heroic Christ. Amen.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

O God, Thy world is sweet with prayer;
The breath of Christ is in the air;
We rise on Thy free spirit's wings,
And every thought within us sings.

O God, within us and above,
Close to us in the Christ we love,
Through Him, our only guide and way,
May heavenly life be ours to-day. Amen.

(Tune: "Canonbury," "Hymnal for American Youth.")

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee O Father,
In whose life all live. Amen.

(For music, see page 45.)

HYMN: "Hark, the Herald Angels Sing."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O Little Town of Bethlehem."

SCRIPTURE: The Magnificat (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: "O Little Town of Bethlehem."

How did Phillips Brooks come to write "O Little Town of Bethlehem"? For whom did he write it?

(*Review points of hymn, drill, and sing again, only using books when necessary.*)

New Work: "Unto us a child is born, unto us a son is given"; Isaiah 9 (6–7).

A long time before Jesus was born and when Israel was being invaded by enemy nations and her people were feeling very sad and depressed, a great prophet arose with a message of hope and good cheer. He said that some time in the future a child would be born, who would come from the line of the great King David, and, growing into manhood, he would deliver them

from their enemies. He would then set up in Israel a kingdom of righteousness and peace. He was to be a wonderful counselor, a great hero prince, and Father of his people forever. This was what the prophet said to him.

The people had looked back upon the promise for long, long years, always hoping that the king might come in their generation. They had in their minds the picture of a great and powerful king, seated upon a throne, with all the world bowing before him. So when a little babe was born in a manger at Bethlehem, many were not ready to receive him as the promised king who should come. But we know from all the things that happened afterward that Jesus was the king sent from the Father, not only to save Israel but to save the world.

Let us read together the words of the Old Testament promise. It is in the book of Isaiah, Chapter 9 (6–7).

What are the titles given to him by the prophet?

As time went on, more and more people came to believe that Jesus was the king whom the prophet meant, and the Holy Child was painted more often than any other subject.

(*Show pictures of the Madonna and Child.*)

(*"Madonna del Granduca."*) The man who painted this is perhaps the most famous painter of the mother and child, or, as we call them, Madonnas, that the world has even known. His name was Raffaelo Santi, an Italian, but English-speaking people call him Raphael. One of his most famous and most beautiful Madonnas is the one we are looking at, called the Madonna of the Grand Duke, after Grand Duke Frederick III of Tuscany, who it is said loved it so much that he never parted from it whether at home or traveling and even carried it with him into exile.

(*"Madonna of the Chair."*) Here is another by the same artist. Do you know what it is called? It is very well known, and it is easy to see how it gets its name.

(*Show other pictures of Madonnas—"Sistine Madonna"; also some of the more modern ones by Sichel, Bodenhausen, and Feruzzi. Ask children to name the one they like best and tell why they like it.*)

Now as we have looked at the pictures of Jesus our king, let us read again the verse that prophesies His coming.

(*Read through several times, and repeat without books.*)

MEMORY VERSION:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Guiding Star.

PICTURE: "Magi on Their Way to Bethlehem," Portaels (or any picture of the wise men).

Who are the people in the picture? Where are they going? How will they find the place where the young child is? (The star is guiding them.) How many wise men are shown in the picture? What are they bringing to Jesus? (Gifts of gold, frankincense, and myrrh.)

(*Tell the story of "The Other Wise Man," adapted from van Dyke.*)

The Service of Worship

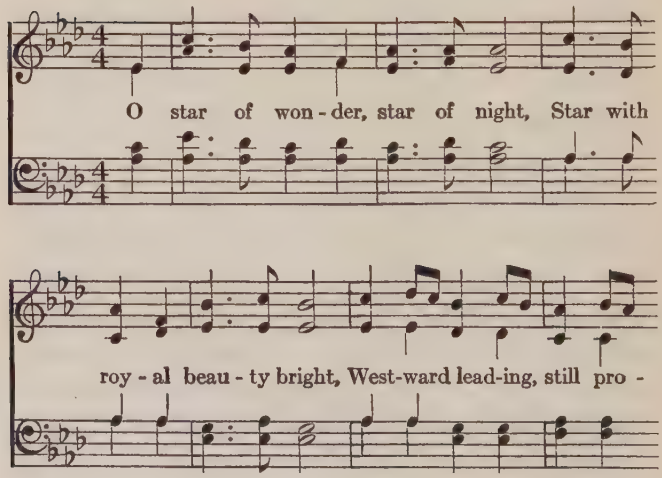
PIANO PRELUDE.

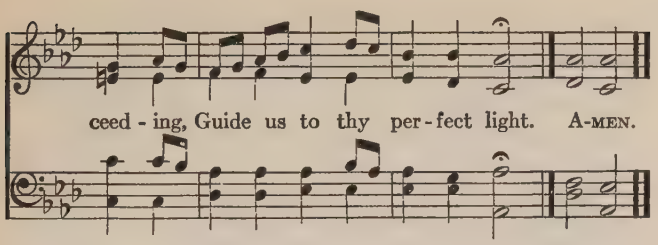
Opening (Unison):

O little town, O little town
Upon the hills so far,
We see you like a thing sublime,
Across the great gray wastes of time,
And men go up and men go down,
But follow still the star.

(Clinton Scollard in "Hymnal for American Youth.")

RESPONSE:





HYMN: "Brightest and Best of the Sons of the Morning."

SCRIPTURE: Matthew 2 (1–12): The Visit of the Wise Men.

PRAYER:

O God our Father, we thank Thee for the gift of Thy son to the world. We thank Thee that He came as a little child into the home of Mary and Joseph and for the happiness He brought to that home and from that time to all the homes that have received Him. We thank Thee for the star that led the wise men to the place where Jesus was. We are glad to know that it did not fail them and that they had its bright, clear light to encourage them on their journey. We thank Thee that to-day we have Jesus to lead us and lighten our journey through life and for the assurance we have that He will never fail us.

Help us to remember His birthday in glad-

ness and to do what we can to bring others to a knowledge of His love and to a recognition of what all mankind owes to Him, the Saviour of the world. In His name we ask it. Amen.

PRAYER HYMN:

O Child of lowly manger birth,
On whose low cry the ages wait,
Lead us Thy way, and every day
Guide us to see what made Thee great. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above and cometh down from the Father. Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music, see page 62.)

HYMN: "As with Gladness Men of Old."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O Little Town of Bethlehem."

SCRIPTURE: The Magnificat.

LEADER'S PRAYER.

MEMORY WORK:

Review: Unto us a child is born.

Where do we find the verse "Unto us a child is born," etc.? How was the promise fulfilled in the New Testament? (By the birth of Jesus.) What were the pictures we looked at last Sunday called? (The Madonnas.) Can you tell me the names of some of them? Which one did you like best? Who painted it? Let us repeat again the verses that tell about the birth of Jesus.

New Work: Hymn: "Silent Night."

We are going to learn to-day another carol which tells of Jesus' birth. Like "O Little Town of Bethlehem," it was written by a clergyman. As he was an Austrian, his hymn had to be translated before we could sing it. The author's name was Joseph Mohr, and the

man who wrote the music to which it has always been sung was a school-teacher, Franz Gruber. The name of the carol is "Silent Night, Holy Night," or as it is called in some hymn-books, "Holy Night, Peaceful Night." Let us open our books to the hymn.

(*Show picture: "Holy Night," by Correggio.*)

(*While the children are looking at the picture, read the first two verses of the hymn.*)

Who were keeping vigil or watch while the babe was sleeping? (The angels.) Where is the light coming from that the hymn mentions? Is the light that surrounds the Christ-child a very bright one? What makes you think so? (The woman who is watching the child is shading her eyes from the strong light.) What does the carol say has attracted the shepherds to the place? (The singing of the angels.) What was the song of the angels? ("Alleluia, hail the King.")

(*Show picture: "Worship of the Wise Men," by Hofmann.*)

(*Read the next two verses to children.*)

What other light was shining on that holy night? (That of the "guiding star.") Who had followed it? (The wise men.) Where

did they come from? (The East.) What did they bring to Jesus? (Gifts and homage.) Do you know what the word "homage" means? (It means respect and reverence.) Suppose we call it worship, for that is the name of the picture, "The Worship of the Wise Men."

(*Sing the hymn over a few times. It will need very little drill, as it is familiar to most of the children, and there is a great deal of repetition in its lines.*)

Memory Version:

Silent night, holy night,
All is dark save the light
Yonder where they sweet vigil keep
O'er the babe, who in silent sleep
Rests in Heavenly peace,
Rests in Heavenly peace.

Silent night, holy night,
Darkness flies, all is light,
Shepherds hear the angels sing;
Alleluia, hail the King,
Christ the Saviour is here,
Jesus the Saviour is here.

Silent night, holy night,
Guiding star, lend thy light.
See the eastern wise men bring

Gifts and homage to our King,
Christ the Saviour is here,
Jesus the Saviour is here.

Silent night, holy night,
Wondrous star, lend thy light,
With the angels let us sing
Alleluia to our king.
Christ the Saviour is here,
Jesus the Saviour is here.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: God's Gift to Us (Christmas).

PICTURE: "The Boy Christ," Hofmann.

During the days before Christmas we spend a great deal of time in thinking about gifts. First there are the gifts we give to other people, and then there are the gifts we expect to receive ourselves. We accept them gladly and thank our friends for remembering us on that happy day, but do we always remember the one who makes the happiness possible, the best gift of all which God gave to the world on that first Christmas day?

As we look at the beautiful picture of the Boy

Christ, let us remember to thank our Heavenly Father in our worship to-day for this wonderful gift of His love.

The Service of Worship

PIANO PRELUDE: "Silent Night."

OPENING SENTENCE:

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

HYMN: "There 's a Song in the Air."

SCRIPTURE: Luke 2 (8–14): "The Angel's Song."

PRAYER:

Father in heaven, whose mercy we praise in the yearly remembrance of the birth of Thy beloved Son, Jesus Christ our Lord; grant that as we welcome our Redeemer, His presence may shed abroad, in our hearts and in our homes, the light of heavenly peace and joy. And help us so to celebrate this day, in humility and gratitude, in unselfish love and cheerful service, that our keeping of Christmas may be a blessing to our souls, a memorial of Christ, a benefit to our fellow-men, and a thanksgiving unto

Thee for Thine unspeakable gift of the Saviour. Amen.

(Adapted from "The Book of Common Worship." Used by permission of the Presbyterian Board of Publication.)

PRAYER HYMN:

O holy Child of Bethlehem,
Descend to us, we pray.
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel. Amen.

(Tune: "O Little Town of Bethlehem.")

OFFERTORY SERVICE:

Honor the Lord with thy substance and with the firstfruits of all thine increase.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "O Come, All Ye Faithful."

RECESSIONAL TO CLASSES.

January

Theme for the Month: Christian Stewardship.

First Sunday: A New Year's Pledge of Service.

Second Sunday: Stewardship of Life.

Third Sunday: Stewardship of Possessions.

Fourth Sunday: The Broad Vision (Missionary).

The Memory Curriculum

HYMN: "The Morning Light Is Breaking."

SCRIPTURE: Psalm 100 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

New Work: The Great Commission, Matthew 28 (18–20).

Jesus was a great teacher. His fame had spread throughout Palestine, and He was often asked to teach in the synagogues.

One Sabbath day He was visiting the town of Nazareth, where He had been brought up, and according to His custom went into the synagogue. The Scripture that He read that day was from the book of the prophet Isaiah. These were the words:

"The Spirit of the Lord is upon me,
Because he appointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,

To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
(Luke 4: 18.)

After He had closed the book He said to the people, "To-day hath this Scripture been fulfilled in your ears."

It was true that Jesus had been sent by God to preach to the poor and the needy, to tell them of a loving Father who sympathized with their misfortunes and stood ready to help them. Jesus was faithful to His trust. His whole life was spent in the service of mankind, but the years of His ministry were very short. He could not reach all of the people; so it was necessary to leave to others the work of preaching the "good tidings." He had trained His disciples to carry on the work after He was gone, but even they were too small in number to carry forward so great a task. They made a wonderful beginning, however, and told many people about Jesus. Later were written the stories of Jesus that are in our New Testament, which men could read for themselves. Under the inspiration of these stories men have gone forth to carry to all the world the good tidings that Jesus preached.

One of the passages of Scripture that have led men and women to leave their homes and friends and go among strange peoples in unknown lands has come to be known as "The Great Commission." It is in Matthew's Gospel. Let us open our Bibles and read it together, Matthew 28 (18–20).

It was the wish of Jesus that all nations should come to know the love of the Heavenly Father. He will surely be with those who carry His message into lands where it is not known. Many men and women have gone forth at the risk of their lives to carry out this great commission, and many more will go until the whole world is won for Christ.

(*Show pictures of people of different lands. Read over the passage again.*)

To whom did Jesus send His disciples? (To all nations.) What did He command them to do? (To make disciples and to baptize and teach them His ways.) Were they to go alone on their mission? (No, He promised that His presence would be with them even unto the end of the world.) Did Christ's disciples carry out the great commission? (Yes, they commenced the work of spreading the kingdom.)

By whom is the work being carried on to-day? (By our missionaries.) Tell me the names of some missionaries you know.

(*Show pictures of missionaries whose stories are familiar to the children. Let the children name them as they are shown and tell something about each one.*

Fix in mind the principal points in the passage, read through again, and repeat without books.)

MEMORY VERSION:

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: A New Year's Pledge of Service.

PICTURE: "The Christ," Hofmann.

CHRISTIAN FLAG:

We have just entered upon a New Year. It will be filled with opportunities to serve the Christ. Let us be ready for such service when the opportunities come.

As we look at our flag and the picture of the Saviour for whose kingdom it stands, let us think of the words of our pledge and be ready to repeat it sincerely in our Service of Worship this morning when we pledge ourselves anew to the Work of Christ's kingdom. Our theme will be "A New Year's Pledge of Service."

The Service of Worship

PIANO PRELUDE.

CHORD ON PIANO.

SALUTE TO THE CHRISTIAN FLAG:

I pledge allegiance to my flag
And to the Saviour for whose kingdom it stands,
One brotherhood, uniting all mankind in service and love.

RESPONSE:

Fling out the banner, wide and high,
Seaward and skyward, let it shine;
Nor skill, nor might, nor merit ours,
We conquer only in that sign.

SCRIPTURE: Psalm 90: "Lord, thou hast been our dwelling place in all generations."

RESPONSE:

O God, our help in ages past,
Our hope for years to come,
A shelter from the stormy blast,
And our eternal home. Amen.

(Tune: "St. Anne.")

HYMN: "Welcome Day of Gladness."

PRAYER FOR THE NEW YEAR:

Ever-living God, by whose mercy we have come to the gateway of another year, grant that we may enter it with humble and grateful hearts, and confirm our resolution, we beseech Thee, to walk more closely in Thy way, and labor more faithfully in Thy service, according to the teaching and example of Thy Son, our Lord. Let us not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope, we may renew our vows in Thy presence, and set forth under the guidance of Thy spirit to travel in that path which shineth more and more unto the perfect day of Thy Heavenly kingdom. Amen.

(From "The Book of Common Worship."

Used by permission of the Presbyterian Board of Publication.)

PRAYER HYMN:

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise. Amen.

OFFERTORY SERVICE:

To do good and to contribute, forget not, for with such sacrifices God is well pleased.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "From Glory unto Glory."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Fling Out the Banner."

SCRIPTURE: The Great Commission, Matthew 26 (16–20).

LEADER'S PRAYER.

MEMORY WORK:

Review: The Great Commission.

What do we call the passage we have just read? Has the command been obeyed?

Tell me the names of some of our great missionary heroes.

(*Spend some time in drill on the passage, and repeat without books.*)

New Work: Hymn: "Fling Out the Banner."

(*Have large Christian flag in front of room. Tell the children the story of the flag and how it came to be used as the emblem of our faith. See article on "Christian Flag" by Josephine L. Baldwin in "Church School Magazine" of June, 1924.*)

We love the Stars and Stripes because it is our flag. We would not care to see the people of any other nation claiming it as theirs. Here is a flag that we should like to see floating in every land beneath the sun, because the cross that it bears tells the story that Jesus died to save men all over the world. When we raise this flag to the breeze, we do not sing "O'er the land of the free and the home of the brave," but

"Fling out the banner, let it float,
Skyward and seaward high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died."

This hymn was written by George Washington Doane, an Episcopal minister of our own country. His own people called him the Missionary Bishop of America because he did so much for missions in this country.

It was while he was still a student in college that a great wave of missionary enthusiasm spread over the country. Mission boards and societies were formed, and missionaries were sent out to foreign fields. Mr. Doane became one of the most eager and tireless workers in his own denomination. Out of this enthusiasm came the stirring hymn that we sang as our opening song. It is a challenge to the church

to fling out the banner of Jesus to all the world. He got his thought of the "banner" from the words of one of the Psalms: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

The truth for the world is that Jesus died for men. The Christian flag stands for truth.

Let us sing the hymn again. (*Let one of the children hold the flag during the singing.*)

Often after we pledge allegiance to our country's flag we sing a verse of "The Star-Spangled Banner"; so often after we pledge allegiance to the Christian flag we sing:

"Fling out the banner wide and high,
Seaward and skyward let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign."

(*Fix the important points in mind and sing again, using books for occasional reference. At close of drill ask children to pledge allegiance to the flag, and sing last verse without books.*)

Memory Version:

Fling out the banner, let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The Cross on which the Saviour died.

Fling out the banner, heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

Fling out the banner, let it float
Skyward and seaward, high and wide,
Our glory only in the cross;
Our only hope the Crucified.

Fling out the banner, wide and high,
Seaward and skyward let it shine;
Nor skill, nor might, nor merit ours;
We conquer only in that sign.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Stewardship of Life.

PICTURE: "Christ and the Fishermen," Zimmermann.

Who are the men to whom Jesus is talking? (They are some of his disciples.) What has just occurred that is going to make a great change in their lives? (Jesus has called them to be His disciples.) Were they willing to leave their work to follow Him? (Yes, they left all and went with Jesus.) See how eagerly they are listening to His words.

His call to his disciples was very clear, but it is just as clear to us to-day, and we want to be as ready to listen and follow Him as these fishermen of Galilee were. In our worship service to-day we are going to think about Christ's call to us and how we are going to answer it.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I heard the voice of the Lord saying,
Whom shall I send, and who will go for us?
Then said I, Here am I; send me.

HYMN: "Lord, Speak to Me That I May Speak."

PSALM 121: "I will lift up mine eyes unto the hills."

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee,
Blessed art Thou, O Lord;
Teach me Thy statutes. Amen.

(For music see page 60.)

SCRIPTURE: Matthew 4 (18–22): Jesus calling his disciples.

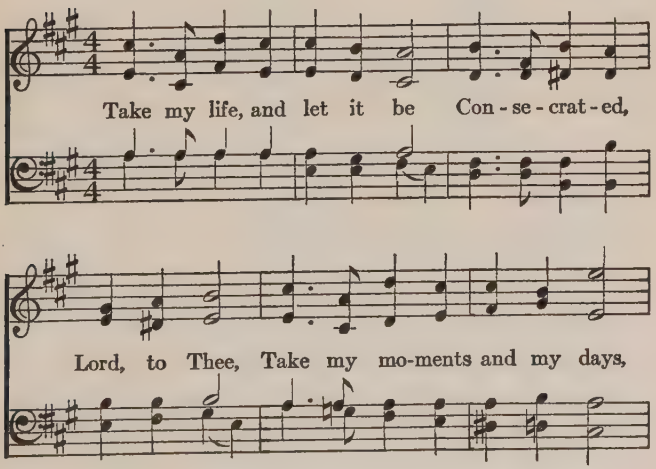
HYMN: "Who Is on the Lord's Side?"

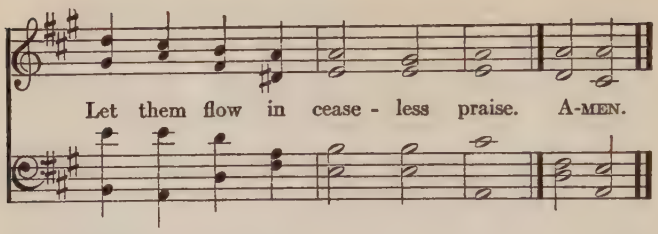
PRAYER:

We thank Thee, dear Lord, for Thy clear call to men. We know that the Christ dwells not afar but lives among us now and here. Though we see Thee not, help us to feel Thy presence with us. Speak to our hearts, we pray Thee, as Thou didst speak to Thy disciples. And may we, like them, rise up and follow Thee. Amen.

(Adapted from "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:





OFFERTORY SERVICE:

Give and it shall be given unto you, good measure, pressed down and running over.

For with what measure ye mete, it shall be measured to you again.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee O Father
In whose life all live. Amen.

(For music see page 45.)

HYMN: "O Jesus, I Have Promised."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Fling Out the Banner."

SCRIPTURE: The Great Commission (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Fling Out the Banner."

What is the message of the hymn that we have just sung? What is the emblem of our Christian faith that so well represents the thought of the hymn? (The Christian flag.) Who wrote the hymn?

(*Drill in words of hymn and sing again, using books when necessary.*)

New Work: Psalm 96.

In the early days of her history, Israel had had a wonderful temple built by King Solomon, but it had been destroyed by her enemies and her people sent away as exiles to Babylon. Now they had been allowed to return and were once again in their own country. The first

thing that they did upon their arrival in Jerusalem was to begin to rebuild the temple. They started in very courageously, but it took them a long time. They were constantly annoyed by their enemies, and even some of their own people grew weary of the work.

At last it was finished. Great rejoicing there was in Israel on the day that the temple was dedicated. It meant to them that once more Jehovah was seated on His throne in Jerusalem, not as king of Israel only, but as king of the whole world.

They wrote some dedication hymns. These are in our Book of Psalms, which was the hymn-book of the second temple. Many of the psalms were written at this time. The dedication hymns begin with Psalm 95. We are going to learn the Ninety-sixth Psalm. It has been used among Christian people as a great missionary psalm. Let us read it together.

It is a triumphant song of praise to Jehovah. His power is contrasted to that of the heathen gods which amount to nothing. He is to be honored over all the earth. This is the new song that Israel sang after the exile. Before it, the thoughts of her people had been only of Israel; now they wished all the earth to

know of Jehovah's glory. The spirit of the hymn is missionary because it takes into account Jehovah's relationship to other nations.

(*For convenience in memorizing it may be divided into four stanzas according to Kirkpatrick's division in the Cambridge Bible:*

(1) *Verses 1–3: Let Jehovah's praise be sung and His glory proclaimed among the nations.*

(2) *Verses 4–6: He alone is supremely great and glorious.*

(3) *Verses 7–9: Let the nations acknowledge Him and pay Him homage in His temple.*

(4) *Verses 10–13: Let his kingdom be known throughout the world, and let universal nature rejoice in the establishment of His righteous rule.*

Let each class read a stanza. Have it written on the board in this way. Read it through as a whole. Call attention to the joyousness of every line. It is one of the most joyous Psalms we have, for it marked a happy occasion, the

completion and dedication of the second temple.)

MEMORY VERSION:

O sing unto the Lord a new song: Sing unto
the Lord all the earth.
Sing unto the Lord, bless his name; show forth
his salvation from day to day.
Declare his glory among the nations, His mar-
vellous works among all the peoples.

For great is the Lord and greatly to be praised;
He is to be feared above all gods.
For all the gods of the peoples are idols; But
the Lord made the heavens.
Honor and majesty are before him: Strength
and beauty are in his sanctuary.

Ascribe unto the Lord, ye kindreds of the
peoples, Ascribe unto the Lord glory and
strength.
Ascribe unto the Lord the glory due his name:
Bring an offering and come into his courts.
O worship the Lord in holy array: Tremble
before him all the earth.

Say among the nations that the Lord reigneth;
The world also is established that it can-

not be moved: He will judge the peoples with equity.

Let the heavens be glad and let the earth rejoice; Let the sea roar and the fulness thereof;

Let the field exult and all that is therein; Then shall all the trees of the wood sing for joy

Before the Lord; for he cometh; For he cometh to judge the earth; He will judge the world with righteousness, And the peoples with his truth.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Stewardship of Possessions.

PICTURE: "Christ and the Rich Young Ruler," Hofmann.

(*Call for the story of the picture. If it is not known, tell it to the children.*)

Christ is asking us to give something to Him, and in our worship service we are going to think of what we can give to others in His name and for His sake.

If He asks something of us that is hard, let us be ready to give it willingly and not, like the rich young ruler, turn sorrowfully away.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Honor the Lord with thy substance and with the firstfruits of all thine increase.

HYMN: "Lord of all Creation" ("Worship and Song Hymnal").

ALL: Bring ye the whole tithe into the storehouse, that there may be food enough in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open ye the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee;
Blessed art Thou, O Lord;
Teach me Thy statutes. Amen.

(For music see page 60.)

SCRIPTURE: Luke 19 (12–26): The parable of the talents.

PRAYER:

Our Father in Heaven, we thank Thee for all Thou hast given to us in the way of earthly possessions. Grant that we may be faithful stewards of Thy treasure and share with others

all that has been entrusted to our keeping. As Jesus taught that it is more blessed to give than to receive, help us to give freely and gladly in His name. Amen.

History and Meaning of the Tithe, by a pupil.

Offertory Service:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music.

Response:

We give Thee but Thine own;
Whate'er the gift may be,
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

Hymn: "O Lord of Heaven and Earth and Sea."

Recessional to Classes.

The Memory Curriculum

HYMN: "The Whole Wide World for Jesus."

SCRIPTURE: Psalm 100 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm 96.

For what occasion was the Ninety-sixth Psalm written? (The dedication of the second temple.)

Why do we sometimes call it a missionary Psalm?

(*Call up the principal points in Psalm; drill and repeat Psalm together, using books.*)

New Work: Hymn: "From Greenland's Icy Mountains."

One of our greatest and best loved missionary hymns was written by a man of whom we have already heard. Do you remember who wrote the hymn, "Holy, holy, holy, Lord God Almighty"? (Reginald Heber, the poet-bishop of India.)

One time, while Reginald Heber was still only rector of an Episcopal Church in Shropshire, England, he was on a visit to his father-in-law, Dr. Shipley, who was also a minister. His Church was at Wrexham, England, on the border-line of Wales.

There was to be a series of missionary lectures in the Church at Wrexham, and Mr. Heber had been invited to give the first one. On the Saturday afternoon before the lecture he sat talking with his father-in-law and some friends who were calling, when suddenly Dr. Shipley, remembering the young man's talent for writing poetry, said, "Reginald, write something for us to sing at the service to-morrow."

Mr. Heber went over to a table in another corner of the room, pulled a little slip of paper from his pocket, and began to write. After a while his father-in-law asked, "What have you written?" Mr. Heber had then finished three verses; so he read them. These are the verses he had written.

(*Read first three verses of hymn to children.*)

"That will do very well," said Dr. Shipley.

"No, no, the sense is not complete," replied the poet, and added a fourth verse; and this is the verse that he added.

(*Read the fourth verse.*)

Mr. Heber had become so absorbed in the thought of his poem that he wanted to add still another verse, but his father-in-law said "No, another verse will spoil it"; and so we have the hymn just as it was written that day. It was printed on the same evening and sung in the Wrexham Church the next morning. Let us find the hymn in our books and sing it here this morning.

(*After singing, talk over hymn with children, illustrating with pictures, talking about the countries as they are mentioned. Have children memorize only the three verses given below. Read verses together and sing again.*)

MEMORY VERSION:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden strand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

Can we, whose souls are lighted
With wisdom from on high,

Can we to men beknighted
The lamp of life deny?
Salvation, O salvation,
The joyful sound proclaim
Till each remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters roll,
Till like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Broad Vision (Missionary).

Pictures of people of different countries, preferably children.

When Mr. Heber wrote the hymn we have just been learning, he had a "broad vision." He wanted us to tell the story of Jesus to every land which did not know Him, from Green-

land's icy mountains to the southernmost sunny shore of Africa.

Look at the boys and girls in the pictures. They run and play in the same way that you do. They are playing the same games. Do you not wish that they knew the same songs to sing and the love of the same Heavenly Father? Let us think about them as we worship to-day, and when we pray let us ask God to send some one to them with the story of Jesus.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Go ye into all the world and preach the gospel to every creature.

HYMN: "Let the Song Go Round the Earth."

SCRIPTURE: Psalm 67: "Let all the people praise thee."

RESPONSE:

From all that dwell below the skies,
Let the Creator's praise arise
Let the Redeemer's name be sung,
Through every land, by every tongue. Amen.

(Tune: "Old Hundred.")

PRAYER:

O Lord, who didst come to seek and to save the lost, and to whom all power is given in Heaven and earth; hear the prayers of Thy church for those who, at Thy command, go forth to preach the gospel to every creature. Preserve them from all dangers, from perils by land and perils by water, from the deadly pestilence; from the violence of the persecutor, from doubt and impatience; from discouragement and discord and from all the devices of the powers of darkness. While they plant and water, O Lord, send Thou the increase; gather in the multitude of the heathen and convert in Christian lands such as neglect Thy great salvation, that Thou mayst be glorified and Thy kingdom come, O Saviour of the world; to whom, with the Father and the Holy Ghost, be honor and glory, world without end. Amen.

(From "The Book of Common Worship." Used by permission of the Presbyterian Board of Publication.)

PANTOMIME: "Fling Out the Banner," Class of Junior Girls ("Making Missions Real," Stowell).

OFFERTORY SERVICE:

Not what we give, but what we share,

For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

Offertory—Music.

Response:

Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand. Amen.

(For music, see page 72. Used by permission of Houghton Miffiin Co.)

Hymn: "O Zion, Haste."

Recessional to Classes.

February

Theme for the Month: Christian Citizenship.

First Sunday: Christian Ideals for the Nation.

Second Sunday: An Ideal Citizen (Lincoln's Birthday).

Third Sunday: The Father of our Country (Washington's Birthday).

Fourth Sunday: Our Duty to Our Newest Citizens (Missionary).

The Memory Curriculum

HYMN: "For Peace and for Plenty."

SCRIPTURE: Psalm 103.

LEADER'S PRAYER.

MEMORY WORK:

New Work: Psalm 1: "Blessed is the man that walketh not in the counsel of the wicked."

Every Sunday we sing in our Worship Service one or more hymns as an expression of our love and praise to God. People have been singing hymns from the very earliest times, and they have collected groups of hymns and put them together into hymn-books so that they could use them more conveniently in worship. We have such a collection of hymns in our Sunday-school hymnal, and other Sunday-schools and churches have other collections. It might be possible to put them all together in one big book, but there are so many that the book would not be convenient to handle.

We know that the Hebrew people coming back from the exile had their hymns also, for we

have learned some of them. They, too, made collections from time to time under different headings, as we can see if we open our Bibles to the Book of Psalms. There were many of these collections, some containing hymns written in the late days of the new temple when the people had returned from exile, and some written very early, even as far back as the time of their great national hero, King David. David himself was a poet. Some may have come from him and been handed down through the ages from parents to children.

Just before the collection of books in our Old Testament was closed so that no more could be added, some one collected all the groups of hymns and made one big collection of them. They also found a few Psalms which had never been included in any collection. We are going to learn one of these to-day. It is the very first Psalm in our book. There is no clue in it to give us any idea of the time it was written. It has no title and is so general in its teaching that it makes a fitting introduction to the book.

Let us open our Bibles to the First Psalm.

The Psalm begins with the word "blessed." Where in our memory work did we find the

word "blessed" occurring? (In the Beatitudes.) We might read the word as we did in the Beatitudes, "Happy is the man who lives a righteous life," for the Psalm is a contrast between the righteous and the wicked.

The Psalm can be divided into two parts: three verses describe the righteous man and his reward, and three verses the wicked.

According to the Psalm, what are the things that a righteous man does not do?

(Walk in the counsel of the wicked.)

(Stand in the way of the sinner.)

(Sit in the seat of scoffers.)

In other words he keeps out of bad company and does not make fun of those who are wise and good, but studies God's word and finds in it strength and help to live by. He is compared to a tree planted in a fertile spot, watered by many streams, growing strong and bearing much fruit.

The wicked, on the other hand, are like chaff, or the husk of grain, that is thrown away as worthless. The Psalm says "driven away by the wind," for in Palestine, where the writer lived, flat open places on hilltops are used as threshing-floors so that when the ears of grain

are thrown up the heavy good grain falls to the ground and is saved, while the husks or chaff is blown away by the wind out over the valley and is lost.

Let us read the Psalm together.

(*Ask the girls to read the section that refers to the righteous and the boys that which refers to the wicked. Call for an enumeration of the things which mark the righteous man, in the order of their appearance to aid in the recall; also those pertaining to the wicked. Ask the boys to read the righteous section and the girls the wicked. Try the recall with the books open.*)

MEMORY VERSION:

Blessed is the man that walketh not in the
counsel of the wicked
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of the Lord
And on his law doth he meditate day and
night.
And he shall be like a tree planted by the
streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so,
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the Lord knoweth the way of the righteous;
But the way of the wicked shall perish.

Announcements

Was Abraham Lincoln a Christian man? We all say "Yes." From many incidents in his life and the stories that have come down to us we know that he was. Will you each look up a story about Abraham Lincoln to tell next Sunday when we have our Lincoln's Birthday Service, which makes you think that he was a true Christian?

Preparation for Worship

THEME FOR WORSHIP SERVICE: Christian Ideals for the Nation.

PICTURE: President of the United States, with flag above it.

What are ideals? We all know even if we can't tell just what we mean by the word. We

have often heard people say that it is an ideal day, when they mean a day as nearly perfect as possible. The word is used sometimes in relation to people. That person who is everything in our imagination that a person should be is our ideal. For everybody and everything we love we have certain ideals, and our happiness is in seeing them live up to our belief in them. The men who founded our nation had high ideals for it. They were Christian men. The man who is at the head of our nation to-day is a Christian man, but is it his business alone to make our nation Christian in its ideals? No, indeed, it is the task of every man and woman, boy and girl living in it. In our worship service to-day we are going to think of our own nation and ask God to help us keep it a Christion nation.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Let justice roll down as waters and righteousness as a mighty stream. Righteousness exalteth a nation but sin is a reproach to any people.

RESPONSE:

Our father's God, to Thee we raise,
In cheerful song, our grateful praise;

From shore to shore the anthem rise;
Accept a nation's sacrifice. Amen.

(Tune: "Old Hundred.")

HYMN: "O Lord, Our God, Thy Mighty Hand" ("America Befriend").

SCRIPTURE: "For the Lord thy God bringeth thee into a good land" (Deuteronomy 8: 1–10).

PRAYER FOR OUR COUNTRY:

Father of life, we thank Thee that Thou hast been with our fathers, and we ask Thee that Thou wilt be with us to-day; that Thou wilt teach us thy law, that we may walk in Thy ways; that this may be the happy nation whose God is the Lord. In all time of our trial, if we have sought Thee, we have found Thee; in all time of our success Thou hast won for us our victories; Thou hast been with our counselors. Father, to-day, to-morrow, and in the days to come, in our memories and in our hopes, be with us still, our Father, who art in Heaven. Amen.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

Lord, while for all mankind we pray,
Of every clime and coast,

O hear us for our native land,
The land we love the most.

O guard our shores from every foe,
With peace our borders bless,
Our cities with prosperity,
Our fields with plenteousness.

Unite us in the sacred love,
Of knowledge, truth, and Thee,
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee
Our country we commend,
Be Thou her refuge and her trust,
Her everlasting friend. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord;

Whosoever is of a willing heart, let him bring it.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,

And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "O Beautiful My Country."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "My Country, 'T is of Thee."

SCRIPTURE: Psalm 100 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm 1.

What was the Psalm that we learned last Sunday? Why was it placed first in our Book of Psalms? What sort of people does it contrast?

(*Call up the principal points in Psalm; drill and try the recall with books closed.*)

New Work: Hymn: "O Beautiful for Spacious Skies."

February is the month in which we think most about patriotism, for it gave to our country two of its greatest men. While we celebrate their birthdays and our thoughts are on our country and its heroes, it is a good time to learn some patriotic songs. There is one that, although it was written thirty years ago, seems to be growing more popular every day.

It is "O Beautiful for Spacious Skies." We sing it occasionally in Sunday-schools, but we ought to know it, as it is being sung more and more often at all kinds of patriotic gatherings. It was written in 1893 by Katherine Lee Bates, a professor at Wellesley College. She had just traveled across our country, and she felt its beauty so tremendously that she wrote this hymn about it.

(*Show some pictures of American scenery, descriptive of the lines in hymn: Waving grain fields, high mountains—Yosemite Valley—and orchards.*)

These are all pictures taken in America, and places like these, as she passed through them, made our author exclaim:

"O beautiful for spacious skies;
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

Let us open our hymn-books to the song and look at this first verse. Through what States

might our author have been passing when she saw the amber waves of grain?

And in what section of our country are the mountains most majestic? The pictures we are looking at are in the Yosemite Valley, in the State of California, one of the most beautiful spots in the whole country.

Let us read the second verse. These were not the first Pilgrims who came to our New England shores but those later men and women who crossed our country when it was a wilderness and braved the dangers of an unknown country to make new homes for themselves and children. We sometimes call them pioneers because they went ahead to prepare the way for others who might wish to cross later. How many have seen pictures of the queer-looking wagons they traveled in? What are they commonly called? (Prairie-schooners.) (*Show pictures.*)

The family of Abraham Lincoln was one of these pioneer families who crossed the country when it was still a wilderness.

Let us read the third verse. Our country has had many heroes who have defended her in strife and who have loved her enough to give their lives for her. We cannot remember them

all, for they are too many, but who are two of her great heroes whose birthdays we celebrate this month? (Washington and Lincoln.)

Let us read the fourth verse. This is a wish for the future as the patriot sees it in a dream. The writer had just seen the beautiful buildings of the Columbian Exposition or the great World's Fair at Chicago, and they seemed to her an ideal for all our cities. Alabaster is a marble-like mineral. Poets sometimes use the word when they simply mean pure white. Cities with white marble buildings might be called alabaster cities. Beautiful cities filled with happy people, where poverty, bitterness, and sorrow are unknown. The hymn ends with a prayer that a feeling of good will among all men may exist throughout the breadth of our land from the waters of the Atlantic to the waters of the Pacific, or, as the hymn says, from sea to shining sea.

(*Read the hymn through, and sing with books open for reference.*)

Memory Version:

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.

America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat,
Across the wilderness.
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for heroes proved,
In liberating strife,
Who more than self their country loved
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness
And every gain divine.

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears.

America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

Announcements

(*Ask some child to be prepared to tell story of Washington at Valley Forge, on the following Sunday—Washington's Birthday Service.*)

Preparation for Worship

THEME FOR WORSHIP SERVICE: An Ideal Citizen: Abraham Lincoln.

PICTURE: Abraham Lincoln, with American flag above it.

(*Call upon the children for their stories showing the Christian side of Lincoln's character. This will be sufficient preparation for worship service. Proceed directly to the worship service.*)

The Service of Worship

PIANO PRELUDE: "The Star-Spangled Banner."

Salute to Flag.

HYMN: "America, America, We lift Our Battle-Cry."

SCRIPTURE: Psalm 1: "Blessed is the man that walketh not in the counsel of the wicked."

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee;
Blessed art Thou, O Lord;
Teach me Thy statutes. Amen.

(For music see page 60.)

PRAYER:

Our Father, we thank Thee for the great citizens that our country has produced and whose memory we honor. Especially do we thank Thee to-day for the noble life and high ideals of Abraham Lincoln. We are grateful for the memories of his kindly dealings with all people and the sympathetic understanding with which he entered into their cares and sorrows. We thank Thee that he was both great and good, and that he knew Thee for his friend and guide in the nation's darkest hour.

May we strive to be the kind of Christian citizen that Lincoln was, filled with the spirit of brotherhood, looking to Thee for guidance and direction as we try to do our duty to our country. In Jesus' name. Amen.

PRAYER HYMN:

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise. Amen.

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so unto them.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned,
Ours is the faith, the will, the thought;
The rest O God is in Thy hand. Amen.

(For music see page 72. Used by permission of Houghton Mifflin Co.)

HYMN: "God of Our Fathers, Whose Almighty Hand."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O Beautiful for Spacious Skies."

SCRIPTURE: Psalm 1 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: "O Beautiful for Spacious Skies."

Who wrote the hymn we sang in opening? How did it come to be written? What are the beauties of nature that the hymn tells of? Of what else has America to be proud? What is the patriot's dream for the future?

(*Spend some time in drill, and sing the hymn again from memory.*)

New Work: Isaiah 55 (1–11): "Ho, every one that thirsteth."

Let us open our Bibles to Isaiah 55.

Isaiah was Israel's greatest prophet. Do you know what a prophet is? He is more than a man who foretells future events. He is a preacher of righteousness and a reformer. His aim is to make people better and show them the way to God. Israel was continually fall-

ing into evil ways. From the very beginning of her history God sent prophets to her to speak against the wrong she was doing and to bring her back to Him. This continued to the time that the nation fell, and her people were carried away as captives into Babylon. Then because the people were sad and homesick, God also sent prophets to them to comfort and cheer them and to remind them that He, Jehovah, was still their God in a strange land. The names of some of the prophets we know.

(*Show picture of "The Frieze of the Prophets," Sargent.*

Show the separate pictures of Amos, the first of the writing prophets, Hosea, the prophet who presented a loving God, Isaiah, the greatest of all the prophets, and Ezekiel, the prophet of the exile.)

There were other prophets whose names have not come down to us, but we have some of their writings. When the Jews made up their Book, our Old Testament, not knowing the authors of these writings or prophecies, it was their custom to include them in some book by a prophet whose name they did know. This is what happened with the passage we are going to learn to-day. The Jewish editors did not

know who wrote it; so they put it in the book written by their great prophet Isaiah, because they thought the words were fine enough to have been written by him.

The people of Israel were in Babylon. Babylon was a great city, the center of the world's trade. Some of the Hebrews had been drawn into the life of the city, into its trade, commerce, and business enterprises. They no longer mourned for Jerusalem nor were bitter because they were forced to live in a strange land. They were prosperous and had settled down in comfort and were in danger of forgetting Jehovah. On the other hand, there were people who could find no comfort in the things that Babylon had to offer. They wanted their home, for home to them meant righteousness and Jehovah. They were hungry and thirsty; yet it was not for food and drink; so the prophet came with a message to every one that thirsteth. They were to come to Jehovah and to His word for comfort. This is something they can have without money and without price. He then calls the other people, who are busy gaining and spending money, back to Jehovah whom they have so nearly forgotten, and to obedience to His word.

He reminds them of the great leader David and says that as God sent him as a prophet to them and made him a prince and a leader, so if they are faithful to Jehovah He will make them priests and prophets, and they shall win unto Him strange nations. Because of this promise, which contains a great missionary thought, that of winning other nations to Jehovah, we have often used these verses in our missionary programs.

Let us now read together Isaiah 55 (1–5).

Let us read the words of invitation (Verses 1–3).

Let us read the words of promise (Verses 4–5).

Let us read again the missionary verse (Verse 5).

Now comes a call to repentance. Let us read it (Verses 6–7).

Then a contrast between God's thoughts and ways and the thoughts and ways of man. The Hebrews in Babylon were thinking of making money and the things it would buy. God's thoughts were higher and wiser than theirs. Let us read how our author expresses it (Verses 8–9).

In the last verses of the passage we are to

learn comes not a contrast but a comparison of God's word to the ways of nature. Let us read the comparison (Verses 10–11).

(*Call upon different classes to read under these divisions:*

1. Words of comfort and invitation, Verses 1–3.

2. Words of promise, Verses 4–5.

3. Call to repentance, Verses 6–7.

4. Contrast between ways of God and man, Verses 8–9.

5. Comparison of God's words with the ways of nature, Verses 10–11.

Read again, reversing order, and then read the whole passage together.)

Memory Version:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear and come unto me; hear, and your soul shall live: and I will make an

everlasting covenant with you, even the sure mercies of David.

Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

Behold, thou shalt call a nation that thou knoweth not; and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

Seek ye the Lord, while he may be found; call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon.

For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down and the snow from heaven, and returneth not thither, but

watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater;

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: George Washington, the Father of Our Country (Washington's Birthday Service).

PICTURE: Large picture of Washington with flag draped above it; "Washington at Valley Forge," Brueckner.

(*Call for the story of Washington at Valley Forge which has been previously prepared. Proceed directly to worship service.*)

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Blessed is the man whose strength is in the Lord,

In whose heart are the highways to Zion.

RESPONSE:

God of our fathers, whose almighty hand,
Leads forth to victory all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.
Amen.

("Hymnal for American Youth.")

ALL: Let us, as a nation, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to all mankind the example of a people always guided by an exalted justice and benevolence.

(George Washington.)

HYMN: "God of Our Fathers, Known of Old."

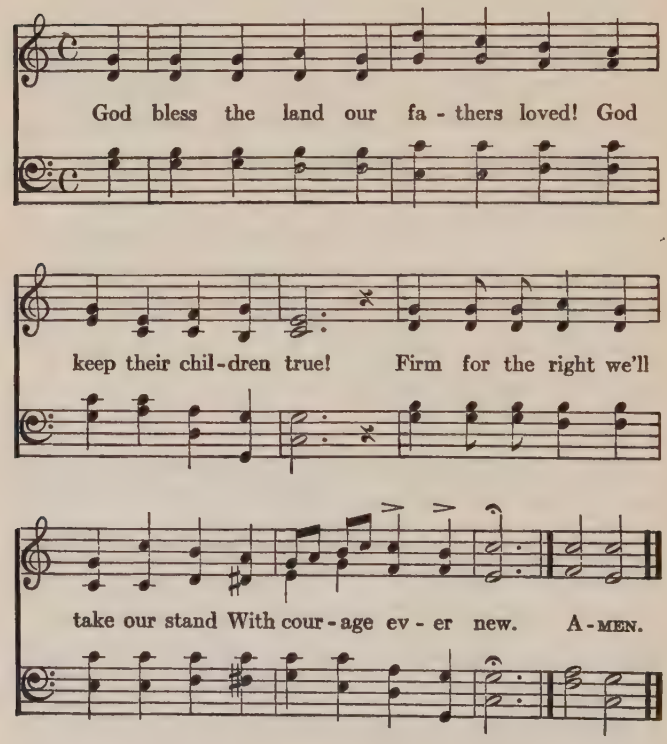
SCRIPTURE: Psalm 121: "I will lift up mine eyes unto the hills."

PRAYER:

Our Father in Heaven, we thank Thee that our nation came into being through the faith and courage of men like Washington. That although he fought for freedom and liberty, he stood for peace and harmony at home and good will among the nations. Keep us true to these ideals and to the land our fathers loved. When it calls for courage and sacrifice, make us ready

and willing to serve it with the best we have to give. In every way, our Father, make us worthy successors of the noble heroes of the past who have left their country's honor in our keeping. In Jesus' name we ask it. Amen.

PRAYER RESPONSE:


God bless the land our fa - thers loved! God
keep their chil-dren true! Firm for the right we'll
take our stand With cour-age ev - er new. A-MEN.

Offertory Service:

Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.

Offertory—Music.

Response:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

(For music see page 62.)

Hymn: "My Country, 'T is of Thee."

Recessional to Classes.

The Memory Curriculum

HYMN: "O Beautiful for Spacious Skies" (Memory).

SCRIPTURE: Psalm 1 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Isaiah 55: "Ho, every one that thirsteth."

Where were the people when the prophet spoke the words, "Ho, every one that thirsteth"? What were they doing in Babylon? Why did they need to be comforted?

(*Read the passage together. Emphasize the important points and spend some time in drill. Ask children to repeat the passage while looking at leader, but permit them to glance down at their books when necessary.*)

New Work: Hymn: "America Befriend," van Dyke.

Some of our hymns take their names from the first line and some from the last line of the

hymn. The one we will study to-day in some of our hymn-books is called by its first line, "O Lord our God, Thy mighty hand," but more often is simply called by its last two words, "America Befriend." It was written by Dr. Henry van Dyke, who at one time was a pastor of the Brick Presbyterian Church in New York City. For a short time after that he was professor of English literature at Princeton, which was his own college. Later he went over to Holland to act as the representative of our country in that land. In the midst of his busy life, he has still found time to do a great deal of writing, including stories, poems, and hymns. We have read his beautiful Christmas story, "The Other Wise Man," and we sing two of his other hymns in our Junior Department, "Jesus, Thou Divine Companion" and "Joyful, Joyful We Adore Thee."

He is a fine example of true Christian citizenship. He is patriotic and loves his country, but more than that he wants it to be a country worthy of God's friendship. The hymn we are going to learn to-day, which he has written, is a prayer for our country.

Let us open our hymn-books to "America Befriend." We will read the first verse together.

The first few lines are a prayer that we may recognize what God has done for us as a people and return our thanks to Him in worship. Then follows the line, "Fulfil the promise of her youth." This takes us back to the early days of our country. We had to fight for our freedom, for we felt the cause was just and right, but now we pray that war will be no longer necessary to defend her liberty, but that her freedom may be preserved by law and order, love and truth. We have talked this month about Christian ideals for our nation. What Christian ideals are set up in the hymn? (Unity and brotherhood; justice and peace; faith, hope, and charity.) Let us read the whole hymn through, reverently as we would a prayer.

(*Sing the hymn through, and repeat the first two verses.*)

Memory Version:

O Lord our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee;
Fulfil the promise of her youth,
Her liberty defend;
By law and order, love and truth,

America befriend.
The strength of every state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain.
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend.

(By Henry van Dyke. Used by permission of "The Continent.")

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Our duty to our newest citizens (Missionary).

PICTURE: Children of the Tenements, or Pictures of Immigrant children.

Do these children in the picture look happy? They are, in spite of the fact that their homes are poor and sometimes cold, and their clothes are shabby and torn. Often they do not have enough to eat, but they sing and play just the same and try to make the best of things. We meet them in our classes in school, and sometimes they are not always treated kindly by other children because their parents came from

other lands and do things differently in some ways than we do, and because their clothes, we think, are not so good as ours.

What can we do for these boys and girls to make them feel at home over here and to show that we want to be friends with them? They are citizens of our country too, just the same as we are. Let us think about them as we worship to-day and pray that they may grow into useful Christian citizens.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Blessed is the nation whose God is the Lord.
Let Thy mercy, O God, be upon us, according as we hope in Thee.

RESPONSE:

Here may the weak a welcome find,
And wealth increase with lowly mind,
A refuge still for all oppressed,
O be our land forever blest. Amen.

(Tune: "Old Hundred.")

SCRIPTURE: Psalm 107 (1–9): The Immigrant's Psalm.

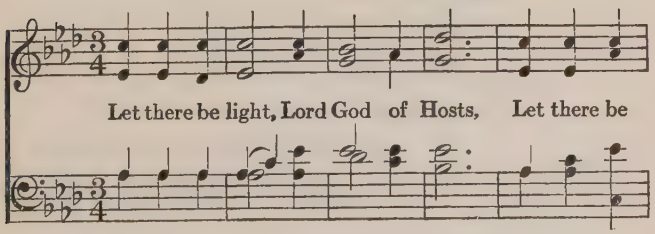
PRAYER:

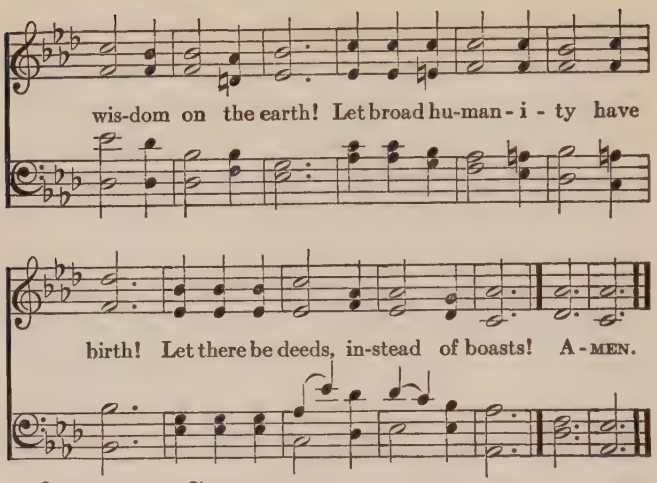
O God of purity and peace, God of light and

freedom, God of comfort and joy, we thank Thee for our country, this great land of hope, whose wide doors Thou hast opened to so many millions that struggle with hardship and with hunger in the crowded Old World. We give thanks to the power that has made and preserved us a nation; that has carried our ship of state through storm and darkness and has given us a place of honor and power that we might bear aloft the standard of impartial liberty and impartial law. May our altars and our schools ever stand as pillars of welfare; may the broad land be filled with homes of intelligent and contented industry, that through the long generations our land may be a happy land and our country a power of good will among the nations. Amen.

(Charles Gordon Ames in "Hymnal for American Youth.")

Prayer Hymn:





OFFERTORY SERVICE:

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

(James Russell Lowell.)

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "Where Cross the Crowded Ways of Life."

RECESSIONAL TO CLASSES.

March

Theme for the Month: Faith and Courage.
First Sunday: Faith and Confidence in God.
Second Sunday: Heroes of Faith.
Third Sunday: Courage to Do God's Will.
Fourth Sunday: Courage to Win the World (Missionary).

The Memory Curriculum

HYMN: "The Son of God Goes Forth to War."

SCRIPTURE: Psalm 23 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

New Work: Psalm 91: "He that dwelleth in the secret place of the Most High."

We always admire great heroes and are thrilled by stories of courage whenever we hear them. We can feel the same way about nations —the little nations which have fought to hold their own against big and powerful enemies. Even though they cannot hold out, we admire their spirit and their courage. Israel was such a nation. For years she had resisted the invasions of powerful heathen neighbors, trusting always in Jehovah, the God of her fathers. At last she had fallen under the mighty power of Babylon, and her people had been taken away to that land as captives. For a time they had been free from the calamities of war and

had settled down to a quiet and prosperous life in their new home. Then came the fear that the mighty Babylon itself would fall before even greater powers. What would then become of Israel? In Babylon she had been allowed to live her own life and worship her own God. What could she do in case Babylon should fall? Her people might again be scattered, and the religion of Jehovah destroyed. The answer comes through the voice of a prophet in a new song. He tells them that their refuge and safety is in the Lord. An ancient promise comes to his mind (Exodus 23 : 20 f.) that if the people dwell in the presence of the Lord, He will defend them in the day of distress. He cheers his people with the words, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

This song is in our Book of Psalms, for it was one of the treasured hymns of the Hebrews, as a hymn of confidence and trust in God.

Let us open our Bibles to the Ninety-first Psalm and read it together.

The hymn tells us that if we live, as in the presence of God, the Most High, there is nothing we need fear. We shall be as safe from all kinds of calamities as men in a fortress in the

time of war. The truth of the Lord will cover us as fully as a shield and buckler, for the ancient shields and bucklers were made to protect the whole person from the arrows of the enemy.

This is what the Psalm means to us, absolute safety if we trust in God. This is what it meant also to the ancient Hebrews, safety from the things that they had to fear, plagues, pestilence, and the arrows of their enemies.

The Psalm has two sections. In Verses 1–13 the prophet sings his song of trust in Jehovah. This is broken into two parts by the first sentence of Verse 9: "For thou, Jehovah, art my refuge." After these words the Psalmist continues with the same theme with which he started until we come to Verses 14–16, Jehovah's answer, assuring His people of His protection.

(*Have the children read the Psalm under these divisions. First group read Part 1, Verses 1–8. Leader read the interjection, Verse 9a. Second group read Part 2, Verses 9b–13. Third group read Part 3, Verses 14–16. Have other groups read in the same manner. Have all read Psalm through. Question the children to see if they have caught the meaning*

as a whole. Repeat together, recalling as much as possible without looking at books, but with books open.)

MEMORY VERSION:

He that dwelleth in the secret place of the Most
High
Shall abide under the shadow of the Al-
mighty.
I will say of the Lord, he is my refuge and my
fortress;
My God, in whom I trust.
For he will deliver thee from the snare of the
fowler,
And from the deadly pestilence.
He will cover thee with his pinions, And under
his wings shalt thou take refuge;
His truth is a shield and buckler.
Thou shalt not be afraid for the terror by night
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noon-
day.
A thousand shall fall at thy side.
And ten thousand at thy right hand; But it
shall not come nigh thee.
Only with thine eyes shalt thou behold,

And see the reward of the wicked.

For Thou, O God, art my refuge!

Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under foot.

Because he hath set his love upon me, therefore will I deliver him.
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

Announcements
Preparation for Worship

THEME FOR WORSHIP SERVICE: Faith and Confidence in God.

PICTURE: "The Departure of the Mayflower," Bayes.

This is a picture of the departure of the *Mayflower*. The little vessel had brought over the band of Pilgrims. It had been their home during the long voyage and even after they landed in America during the time of the building of their first home. Now it was to go back to England. We think that it took faith and confidence in God for these people to leave their homes in England and set out for a strange land, and it did, a great deal; but it must have taken very much more to remain amid the dangers, which they already had come to know, when they could so easily have gone back with the *Mayflower*.

We see them in the picture watching the little ship sail away. Some are praying for help and strength, but we feel sure that none lack faith and confidence in God. Otherwise they would have been on the ship and not on the shore watching its departure.

Faith and confidence in God will be the thought for our worship service to-day.

The Service of Worship

Piano Prelude.

Call to Worship:

He that dwelleth in the secret place of the Most

High shall abide under the shadow of the Almighty.

I will say of the Lord, he is my refuge and my fortress, my God; in him will I trust.

HYMN: "God Is My Strong Salvation."

SCRIPTURE: Psalm 46: "God is our refuge and strength."

PRAYER:

O Father, we thank Thee for the sure faith and confidence that we have in Thee. We thank Thee that we may go forward day by day trusting in Thy loving care and knowing that all will be well with us. We thank Thee too for the faith that hath enabled men in times past to do great things for Thee. May their achievements in Thy name and for Thy cause encourage us to be faithful to Thee and to be strong and brave in doing Thy work. Give us, we pray Thee, fresh courage each new day to do the things we have to do, and may we always feel secure and safe from harm, because we have given ourselves to Thee, and our lives are in Thy keeping. In Jesus' name. Amen.

PRAYER HYMN:

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine.

Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine. Amen.

OFFERTORY SERVICE:

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all the people.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

HYMN: "O God, Our Help in Ages Past."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Dare to Be Brave, Dare to Be True."

SCRIPTURE: Psalm 91.

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm 91.

What is the central thought in the Psalm we have just read? What were some of the evils that the Hebrews feared? Where were they living? What can the Psalm mean for us?

(*Drill in Psalm, and repeat, using books if necessary.*)

New Work: Hymn: "Who Is on the Lord's Side?"

In a parsonage in the city of Worcester, England, there lived a young girl whose name was Frances Ridley Havergal. She commenced to write hymns and poems while very young and continued to write them all her life. Her gift came from her father, the Rev. William Henry

Havergal, who also was a hymn-writer and is said to have written over a hundred hymns during his lifetime. The daughter Frances has written seventy-seven and as many more poems. It is said that she never tried to write a hymn, but on certain occasions words just came to her, and she wrote them down wherever she was. The one that we are going to learn, "Who Is on the Lord's Side?" is based on a verse in the Old Testament (I Chronicles 12:18), "Thine are we, David, and on thy side, thou son of Jesse." David had just been made king over a united Israel. He was gathering together his mighty men, for he wanted to know the ones on whom he could depend to serve and follow him. Thirty men of the tribes of Benjamin and Judah came up to the stronghold where David was, and David went out to meet them to make sure before he received them whether they came as friends or enemies. To his question the leader replied, "Thine are we, David, and on thy side." Perhaps as the author of our hymn read these words there flashed across her mind, not "Who is on the side of King David?" but the more important question, "Who is on the Lord's side, who will serve the greatest king of all?" and so she wrote her

hymn asking this question and ending each verse with the response, "We are on the Lord's side, Saviour, we are Thine."

Let us open our books to the hymn and read together the questions in the first verse.

Who is on the Lord's side?
Who will serve the king?
Who will be His helpers, other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

How many questions are asked? Which two are alike? What is the response to all of the questions?

By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine.

We have a response of four lines to each verse ending with the pledge of service, "We are on the Lord's side."

Let us read the rest of the hymn together.

(*Divide department into four groups and ask each group to sing a verse and let the whole group sing the response at the end of each verse. Change the order until each group has*

sung the entire hymn, always having the whole department sing the words, "We are on the Lord's side, Saviour, we are thine.")

MEMORY VERSION:

Who is on the Lord's side?
Who will serve the king?
Who will be His helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?
By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine.

Not for weight of glory,
Not for crown and palm,
Enter we the army,
Raise the warrior psalm;
But for love that claimeth
Lives for whom He died:
He whom Jesus nameth,
Must be on his side.
By Thy love constraining,

By Thy grace Divine,
We are on the Lord's side,
Saviour, we are Thine.

Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own life-blood,
For Thy diadem:
With Thy blessing filling
Each who comes to Thee,
Thou hast made us willing,
Thou hast made us free.
By Thy grand redemption,
By Thy grace Divine,
We are on the Lord's side,
Saviour, we are Thine.

Fierce may be the conflict,
Strong may be the foe,
But the King's own army
None can overthrow:
Round his standard ranging,
Victory to secure;
For His truth unchanging
Makes the triumph sure.
Joyfully enlisting

By Thy grace Divine,
We are on the Lord's side,
Saviour, we are Thine.

Announcements
Preparation for Worship

THEME OR THE WORSHIP SERVICE: Heroes of Faith.

PICTURE: "St. Paul," Raphael.

Too often we think that heroes must be soldiers; that only those who fight battles have a right to be so called. Some of the world's greatest heroes never fought in any war. This picture is of one of those heroes. It is Raphael's picture of St. Paul. He was the great hero of our faith. He believed with all his soul in the cause of Christ, and he worked and suffered and died in order that men might learn of Jesus. We have letters written by him in which he tells how he was stoned and beaten. He would not turn aside from his purpose before any danger, even that which so many Christians of his time faced, of being thrown to the wild beasts in the arena. Could any man be a greater hero?

To-day as we worship we are going to think

of the heroes of the past and pray that we too may be heroes of faith.

The Service of Worship

Piano Prelude.

Opening Sentence:

They that wait on the Lord shall renew their strength;
They shall mount up with wings as eagles;
They shall run and not be weary;
They shall walk, and not faint.

Hymn: "For All the Saints, Who from Their Labors Rest."

Scripture: Hebrews 11 (1–10); 11 (32); 12 (2): Heroes of Faith.

Prayer:

We thank Thee, O Lord, for Thy faithful and persistent care over us in all times. We thank Thee for the brave souls who even in hardship have been loyal to truth. Count us worthy of their company.

Give us the courage that is loyal to truth; the sense of honor that keeps one pure in heart; the good conscience that seeks the right; the noble purpose that makes us faithful to every duty; the spirit of him who did the Father's will. Amen.

(Adapted from "Worship and Son." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home. Amen.

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "Faith of Our Fathers, Living Still."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Who Is on the Lord's Side?"

SCRIPTURE: Psalm 91 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Who Is on the Lord's Side?"

Who wrote the hymn that we have just sung? Who was Frances Ridley Havergal? Tell me something about her and the hymns she wrote. From what Old Testament story did she get the idea for her hymn? Can you repeat the verse? ("Thine are we, David, and on thy side.")

(*Drill in the hymn, and sing from memory, using books when necessary.*)

New Work: "Be Strong in the Lord" (Ephesians 6:10–18).

We have learned in our study of the Bible that it is made up of many different kinds of literature. We know that it contains poetry, for we have learned some of it in the Psalms.

It also has history, stories, sermons, and proverbs, in fact about every kind of literature one could mention. One of the most important kinds of all is its letters. The letters of the Bible ought to interest us because we too write letters and will go on writing them as long as we live, but most of us will probably never write history, stories, or sermons. The greatest letter-writer in the Bible was St. Paul.

(*Show pictures: "Head of St. Paul," Raphael; "The Apostle Paul," Dürer.*)

Paul traveled through many provinces carrying the news of Jesus. In many places he started churches. Oftentimes these churches needed Paul's help and advice, and when he could not go back to them he wrote letters. This was true in the case of his letter to the Ephesians. He had been taken as prisoner to Rome, and he could no longer visit his churches; now he must always write. Sometimes he had so much to say in answer to their many questions and so much encouragement and advice to give that his letters sounded almost like sermons and were very long.

We are going to learn a part of one of his long letters to-day. Let us open our Bibles to the letter to the Ephesians, Chapter 6, Verses

10–18, and read the advice he gives to these early Christians.

The picture we get from Paul's words is that of a knight prepared for battle. He is clad in armor with breastplate, shield, helmet, and sword. Paul thinks of the life of one who follows Christ as a battle against wickedness; so he says that a Christian needs armor with which to protect himself, but he does not mean armor like this knight wears.

(*Show picture: "Sir Galahad," Watts.*)

What is the armor Paul means? (Verses 14–18.) What is to be the Christian's breastplate? (Righteousness.) His shield? (Faith.) His helmet? (Salvation.) His sword? (The Word of God.)

When he has so armed himself for the fight, what other preparation does he need? (Watchfulness and prayer.)

(*Spend some time in drill on these points, and read through as a whole several times.*)

Memory Version:

Be strong in the Lord and the strength of his might.

Put on the whole armor of God that ye may be able to stand against the wiles of the devil.

For our wrestling is not against flesh and

blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the Heavenly places.

Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Courage to Do God's Will.

PICTURE: "Joan of Arc," Jules Bastien-Le Page.

This is one of the many pictures of Joan of Arc, the maid of France, to whose goodness and courage the whole world pays tribute. (*Have some one tell the story, which has been previously assigned.*) Most of the pictures show her in armor or upon her big white horse leading her soldiers. This is a picture of her in her father's garden, where she first heard the voices which she felt sure were from God. It is for this that we honor her. She believed that what she did was God's work for her, and she had courage to do His will. Let us think about this in our worship to-day and pray that we may have courage to do God's will whenever He speaks to us.

The Service of Worship

Piano Prelude.

Opening Sentence:

Watch ye, stand fast in the faith, quit you like men, be strong.

Hymn Response:

Be strong—be strong,
We are not here to play, to dream, to drift.
("Worship and Song," No. 169.)

Scripture: Ephesians 6 (10–18): Be strong in the Lord and the power of his might.

HYMN: "Fight the Good Fight."

PRAYER:

O Lord God, strong and mighty, we would draw near to Thee, confessing our weakness, beseeching Thee to make us strong. We would, O Lord, be strong in body that we may do our work in life well and cheerfully. We would, O Lord, be strong in heart, full of courage, lightly regarding pain and danger when they lie in the path of duty. We would be strong in love, tender-hearted, loving our neighbor as ourselves and Thee supremely with all our strength. We would be strong in faith, believing Thy word and Thy promises; ever trusting in the victory of good over evil; ever confident that all things work together for good to them that love Thee. We would be strong in hope; undaunted by seeming defeat; ever looking beyond the mists and clouds of time into the clear shining of the eternal life. Hear our prayer, O Lord, our Strength and our Redeemer. Amen.

(From "Liturgical Services." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

Father, hear the prayer we offer;
Not for ease that prayer shall be,

But for strength that we may ever
Live our lives courageously. Amen.
("Hymnal for American Youth.")

OFFERTORY:

Give unto the Lord the glory due His name. Bring an offering and come into His Courts.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned.
Ours is the faith, the will, the thought.
The rest, O God, is in Thy hand. Amen.

(For music see page 72. Used by permission of Houghton Mifflin Co.)

HYMN: "Dare to Be Brave, Dare to Be True."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Who Is on the Lord's Side?"

SCRIPTURE: Be Strong in the Lord, Ephesians 6 (10–18).

LEADER'S PRAYER.

MEMORY WORK:

Review: What kind of literature have we just read? Who wrote the letter? Why did Paul write instead of going to visit his fellow-Christians?

(*Call up the important points and drill in the passage. Try the recall with books open for occasional reference.*)

New Work: Hymn: "Onward, Christian Soldiers."

Some of our hymns were written as poems with no thought in the mind of the author of their being sung. Most of them, however, were written just to be sung, but we are going to learn one to-day that was written to be sung while marching.

One day in the year 1865 the Rev. Sabine Baring-Gould, a young minister in Yorkshire, England, was to take the pupils of his Church School into a neighboring town for a union meeting. It was a distance of several miles, and the boys had to walk all the way. As the minister was thinking it over on the night before, it occurred to him that the boys would march in more orderly fashion and that it would lessen the weariness of the journey if they had something to sing on the way. He could not find anything that suited him; so he went into his study and in a short time had written the hymn "Onward, Christian Soldiers," the best hymn that was ever written to march by. The tune, so full of life and spirit, which has helped to make it popular, was not written until seven years later by Sir Arthur Sullivan, a famous English composer, who has written many of our hymn-tunes.

Let us open our books to the hymn and read the first verse. Can't you just see that long procession of boys marching along behind one who carried the cross and singing as they went, "Onward, Christian soldiers, marching as to war"? The foes they would meet were not the kind that soldiers usually fight but the kind that

Paul, in his letter to the Ephesians, warned Christian soldiers against. He too would have them arm themselves as if to engage in war.

(*Read Verse 2.*)

The army to which we belong is the Christian Church. It is very large because it includes Christians all over the world, united in one hope and purpose.

(*Read Verse 4.*)

We want all people to belong to the army of Christ, and in the last verse is extended an invitation to join in the triumphant song, a song of glory and honor unto Christ the King.

Let us sing the three verses we have just read and repeat the chorus without looking at our books.

MEMORY VERSION:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe:
Forward into battle
See His banners go.

Chorus

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

Like a mighty army,
Moves the Church of God.
Brothers we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Onward, then, ye people,
Join our happy throng,
Blend with ours your voices,
In the triumph song;
Glory, laud, and honor
Unto Christ the King;
This through countless ages
Men and angels sing.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Courage to Win the World (Missionary).

PICTURE: David Livingstone, hero of Africa. Whose picture is this? Was David Livingstone a hero? What makes you think so?

It requires courage to leave our homes and friends to take up any new work, but it needs more than courage to go into a strange land among savages and wild beasts and all sorts of unknown dangers. It needs faith and trust in God's care and unboundless love for Jesus Christ and His cause. David Livingstone had both courage and faith. He loved Christ enough to obey His command to go into all the world and preach the gospel. Many others today are showing the same courage. We are going to think of our missionaries in our worship service this morning and pray that God will continue to give them courage to win the world for Him.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O sing unto the Lord a new song; sing unto the Lord all the earth.

Declare his glory among the heathen, his wonders among all people.

RESPONSE:

From all that dwell below the skies,
Let the Creator's praise arise.
Let the Redeemer's name be sung
Through every land, by every tongue. Amen.
(Tune: "Old Hundred.")

SCRIPTURE: Matthew 28 (16–20): The Great Commission, "Go ye into all the world."

HYMN: "Fling Out the Banner, Let It Float."

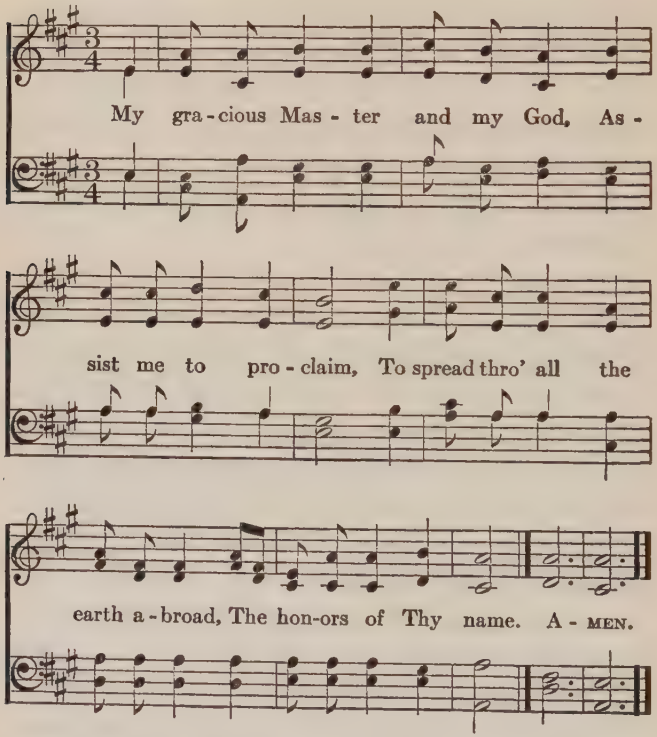
PRAYER:

Our Father, we thank Thee for the brave missionaries who have gone forth in Thy name to win the world for Christ. We thank Thee for the courage that has led them to leave home and friends to go and work among strange peoples on unknown shores. They have often met with danger and discomfort, yet they have not faltered in their loyalty to Thy cause. They have met with discouragement and disappointment, yet they have not lost their faith in Thee nor in the final triumph of Thy kingdom.

Grant that we may help them with our interest and our prayers and that we may encourage them with our gifts toward the work which they are so eager and willing to do, and may we be worthy of having a part in the great task of

winning the world for Thee. In Jesus' name. Amen.

PRAYER HYMN:



OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so unto them.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "Lead On, O King Eternal."

RECESSIONAL TO CLASSES.

April

Theme for the Month: The Victorious Life.

First Sunday: Christ's Life the Victorious Life.

Second Sunday: The Children's Part (Palm Sunday).

Third Sunday: The Risen Christ (Easter).

Fourth Sunday: Christ's Kingdom Victorious (Missionary).

(The order of these programs should be changed to suit the date of Easter.)

The Memory Curriculum

HYMN: "Dear Lord and Father of Mankind" (Memory).

SCRIPTURE: Psalm 100 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

New Work: "For God so loved the world," John 3 (14–16).

Four men have told us the story of Jesus, and we have these four stories in our New Testament. They are called Gospels. Sometimes we find the same incident told in all four Gospels and sometimes only in one. In the Gospel of St. John there is recorded an incident in the life of Jesus which none of the others tell. It was during the days when Jesus was in Jerusalem at the feast of the Passover, and when many people were beginning to believe in Him, that a man named Nicodemus came to see Him.

(*Show picture of "Jesus and Nicodemus," artist unknown.*)

Nicodemus was a ruler in Jerusalem and had

many friends who did not believe in Jesus. He feared that his proud friends would laugh at him for wanting to talk with so humble a teacher; so he made his visit at night. Jesus talked with him very patiently, telling him the right way to live and what he must do to enter the Kingdom. He also said that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." This reference to Moses, Nicodemus could understand very well, for all Jews knew the story of how in the days in the wilderness Moses had made the brazen image of a serpent and lifted it high up on a pole, so that all who looked at it were cured from the bites of snakes, from which they were suffering.

Jesus said that He, the Son of Man, must also be lifted up that those who looked at Him and believed in Him might be saved from their sins. He referred to his death on the cross, but probably Nicodemus did not understand what He meant, until that day when with others he lifted Jesus down from the cross; then the words must have come back to him, and he could understand their meaning.

After having told these things that Jesus said to Nicodemus, the writer of our Gospel

then tells why it was that Jesus had died. He said, "For God so loved the world that he gave his only begotten Son that whoever believeth on him should not perish, but have eternal life."

Let us open our books to the Fourth Gospel and find these verses, John 3 (14–16). We will read them together.

(*Read several times. Repeat the last verse, and memorize the reference, associating it with the verse, John 3: 16.*)

Memory Version:

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life.

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Announcements

Preparation for Worship

Theme for Worship Service: Christ's Life the Perfect Life.

Picture: "Christ Teaching from a Boat," Hofmann.

Jesus loved people. We nearly always find Him with people around Him. Sometimes He

was teaching them as He is in the picture, sometimes curing their ills, and often just talking to them. It was one of the things that made His life a perfect life—the friendliness of it. There was no selfishness nor unloveliness in it. In our worship to-day we are going to think over the things that made Jesus' life the perfect life.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

At the name of Jesus every knee should bow, of things in Heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father.

HYMN: "Crown Him with Many Crowns."

SCRIPTURE: John 1 (1–18): "In the beginning was the word."

PRAYER:

O God our Father, we thank Thee for the revelation of Thy redeeming power in Jesus Christ; for his unfolding life in infancy, boyhood, and fullness of man's estate. We thank Thee especially for his embodiment of true manhood as teacher, physician, and preacher, and that in this life of service he disclosed Thy

love to man, bringing hope to the hopeless, and Thy redemption to the nations of the earth. Enable us, O Lord, to follow in the way where Christ leads; for his own name's sake, we ask it. Amen.

(From "The Fellowship of Prayer for 1922." Used by permission of the Commission on Evangelism and Devotional Life.)

PRAYER HYMN:

O Master, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Teach me Thy patience, still with Thee,
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray,
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "Light of the World, We Hail Thee."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Holy, Holy, Holy, Lord God Almighty."

SCRIPTURE: Psalm 121 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: "For God so loved the world," John 3 (14–16).

Who can tell me the words of John 3:16? To whom had Jesus been talking on this occasion? What words had Jesus said to Nicodemus just before? To what Old Testament story did Jesus refer? What did Jesus mean when He said that the Son of Man must be lifted up?

(*Drill in verses and repeat without books.*)

New Work: Hymn: "The Day of Resurrection."

When we think of Easter, we think of a day filled with hope and joy. On that first Easter morning the women had come to the tomb in sorrow but had gone away joyful at the news the angel told.

(*Show picture: "Women at the Sepulcher," Bouguereau.*)

How do you think that the women felt when they first saw the angel? (They were frightened.) Yes, the picture shows it very clearly. The angel must have seen the dismay and fear on the women's faces, for he said: "Fear not, I know that ye seek Jesus, but he is not here. He is risen, even as he said." Then it was that their sadness was changed into joy, and they hastened away to tell the news.

Easter songs should always be joyous ones, because that is the way men and women have always felt about Easter since that first morning. It is a time for song, and many Easter hymns have been written. One that we sing very often was written many years ago, about thirteen hundred years in fact, by a man named John. He was born in Damascus, and sometimes he is called John of Damascus, but later he went to Jerusalem and became a monk. For this reason he is also referred to as St. John of Jerusalem. He entered the convent of St. Sabas, where he led a very peaceful life and did a great deal of writing. One of the themes he loved to write upon was the resurrection of Jesus, and he has written several Easter poems,

from which the Greek Church has chosen some of its finest hymns. The greatest one of all is a part of one of the poems of John of Damascus. It was translated for us by John Mason Neale, who has translated many of the old Greek and Latin hymns for the benefit of English-speaking people.

The hymn is sung every Easter at Athens as the center of a very beautiful service. Mr. Neale has described the service as it was carried on in the early Greek Church. It was at the hour of midnight. The priests had been chanting very solemnly when suddenly the report of a cannon announced that twelve o'clock had struck and the Easter day begun. The archbishop cried out, "Christ is risen," and every person in the congregation took up the cry of "Christ is risen." Then bands of music began to play the Easter hymn, and from every hill rockets were sent up to announce the glad tidings. Everywhere people clasped each others hands and congratulated one another as if some wonderful happiness had come to each one.

It is not only the best-loved Easter hymn of the Greek Church, but is a favorite in our own Church.

Let us open our hymn-book to the hymn,

"The Day of Resurrection," by John Damascus.

(*Read the first verse together.*)

"The day of resurrection." Our writer wants the whole earth to know the joy that it brings. He calls it a passover of gladness because it is an occasion of joy for all people, in contrast to that other passover which meant death in so many homes. (*Call up in the minds of the children the Old Testament story. Have some one tell it.*)

To whom do we owe the victory over death? (To Jesus Christ.)

(*Read the second verse.*)

(*Show picture: "Easter Morning," Plockhorst.*)

Who are the people in the picture? (Jesus and Mary.)

When Mary and the other women left the empty tomb and hurried away to tell the disciples that Jesus had risen, as the angel had directed them, they met Jesus on the way. What was His greeting? ("All hail.") When the women saw who it was, they knelt and worshiped Him. In the picture only Mary is shown, but we can imagine that Jesus has just said, "All hail"; for Mary is kneeling before

Him, and He has lifted His hand in blessing. How does the hymn say that we too may see Jesus and hear His own "All hail"? (By keeping our hearts pure from evil.)

(*Read the third verse.*)

Another joyous verse. The heavens and the earth; the whole world and all that is therein; the invisible and visible—that is, the things that may not be seen and those that we can see —shall all sing together that Christ the Lord is risen.

Let us sing the hymn together.

(*Call up again principal points and repeat.*)

MEMORY VERSION:

The day of resurrection,
Earth, tell it out abroad,
The passover of gladness,
The passover of God.
From death to life eternal
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light,

And, listening to His accents,
May hear, so calm and plain,
His own "All hail" and, hearing,
May raise the victor strain.

Now let the heavens be joyful,
Let earth her song begin,
Let the round world keep triumph
And all that is therein,
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen,
Our joy that hath no end.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Children's Part (Palm Sunday).

PICTURE: "Christ's Entry into Jerusalem," Plockhorst.

What is the story that the picture tells? (Jesus is riding into Jerusalem. The children are strewing flowers and palm branches in His path, and men and women are waving palms as He passes.)

On what day did this happen? (It was the last Sunday of Jesus' life.) What do we call the day in commemoration of this event?

(Palm Sunday.) To-day in our worship service we are going to read from our Bibles the story that the picture tells, and sing songs of "Hosanna" or songs of praise to Jesus as the children did on that day so long ago.

The Service of Worship

PIANO PRELUDE: "The Palms."

CALL TO WORSHIP:

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.

Who is this King of Glory? The Lord of Hosts, He is the King of Glory.

RESPONSE: "Gloria Patri."

HYMN: "Hosanna, Loud Hosanna."

SCRIPTURE: Mark 11 (1–11): The triumphal entry.

PRAYER:

Our Father, as on this day we keep the memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever He may triumph in our hearts. Let the King of Grace and Glory enter in, and let us lay ourselves and all we are in full and joyful homage before Him; through the same Jesus Christ, our Lord. Amen.

(Handley C. G. Moule in "A Book of Prayers," published by the Congregational Commission on Evangelism and Devotional Life. Used by permission.)

PRAYER HYMN:

Lord, as we Thy name profess,
May our hearts Thy love confess,
And in all our praise of Thee,
May our lips and lives agree. Amen.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to thee.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "All Glory, Laud, and Honor."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Light of the World, We Hail Thee."

SCRIPTURE: John 3:16 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "The Day of Resurrection."

Who wrote the hymn we learned last Sunday? Who was John of Damascus? How long ago did he live? (About thirteen hundred years.) What kind of a hymn is "The Day of Resurrection"? (A very joyous hymn.)

(*Call up main points of hymn, spend some time in drill, and sing.*)

New Work: "The Good Shepherd," John 10 (11–16).

(*Show pictures: "The Shepherdess," by Lerolle and Millet.*)

I do not need to ask what these pictures are. You all know. Many of our artists have painted pictures of sheep grazing in the field or

going to and from pasture. These are two of the most famous by Lerolle and Millet, painters we already know. In both cases the person tending the sheep is a woman, but these pictures are of a country where there is not much danger from wild beasts attacking the flocks. In Palestine too both women and men are shepherds, but the women care for the lambs and do not go far from the fold, while the men tend the sheep and oftentimes travel far from the sheepfold in search of green pastures.

(*Show picture: "The Good Shepherd," Plockhorst.*)

Who is the shepherd in the picture? (It is Jesus.) Do you think that any harm will come to the sheep that Jesus is tending? What did the artist name his picture? ("The Good Shepherd.") Did you know that we have a passage in the Bible, where Jesus calls Himself the good shepherd? Let us turn to the tenth chapter of St. John's Gospel and read Verses 10–16. (*Read together.*)

Most shepherds owned their sheep and cared for them themselves, but sometimes, when the flock was a large one, they hired men to help them. These men were called hirelings. They did not love the sheep like the real shepherds

and would often run away when wolves came and attacked the flock. A good shepherd would never leave his sheep until the danger was past, even though it cost him his life. He loved his sheep and knew them all by name, and they also knew him and would follow no other shepherd.

Jesus wanted the people to know how much He loved them and that He was willing to lay down His life for them; so He called Himself the good shepherd. He thought of them as His sheep. He knew that they would understand what He meant, for they were all familiar with the life of the shepherd and his devotion to his sheep. Jesus said also that there were other sheep who did not know Him and that He must win them into His fold. He referred to the Gentiles. We know that Jesus did give up His life as He said that He would and is still bringing sheep into His fold.

Let us read the verses again. We may divide the passage into two parts.

Part 1, Verses 11–13.

Part 2, Verses 14–16.

Each part has three verses, and each begins, "I am the good shepherd." This will help us to remember.

(*It may be put on the blackboard in the fol-*

lowing form. This will aid in fixing it in the mind.)

MEMORY VERSION:

I am the good shepherd; the good shepherd layeth down his life for the sheep.

He that is a hireling and not a shepherd beholdeth the wolf coming, and leaveth the sheep and fleeth, and the wolf snatcheth them and scattereth them;

He fleeth because he is an hireling and careth not for the sheep.

I am the good shepherd; and I know mine own and mine own know me,

Even as the Father knoweth me and I know the Father; and I lay down my life for the sheep;

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

(*Have different groups read the parts several times, then erase from the board and try the recall, keeping Bibles open for occasional reference.*)

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Risen Christ (Easter).

PICTURE: "He is Risen," Plockhorst.

What does the picture tell us? (That Christ is risen.) How does the artist show this? (By the empty tomb.) Do you know any of the women in the picture? (Mary, the mother of Jesus.)

There is another Mary there also, Mary Magdalene. She has a jar of spices to anoint the body of Jesus. Their first thought when they saw the empty tomb was that some one had stolen the body of Jesus. Who announces the good news? (The angel.) What does he say? (He is not here but is risen.) All the Gospels tell the story of the resurrection. In our worship service to-day we are going to read it as Luke tells it; then we are going to sing the joyful Easter hymn we have been learning this month, "The Day of Resurrection."

The Service of Worship

PIANO PRELUDE: "I know That My Redeemer Liveth."

OPENING SENTENCE:

I am the Resurrection and the Life; he that be-

lieveth in me, though he were dead, yet shall he live.

And whosoever liveth and believeth in me shall never die.

HYMN: "Christ the Lord is Risen To-day."

SCRIPTURE: The Resurrection Story, Luke 24 (1–9).

PRAYER:

Our Father in Heaven, we thank Thee for Easter and what it means to us as Christians. As Jesus rose into a new and glorious life, so may each new day that comes to us bring new joys, new hopes and new opportunities to serve the world as Jesus served it. We thank Thee that Jesus lived and died and rose to live again, and that He is with us now and ever will be. Help us to understand His wish for our lives that we may serve Him gratefully and loyally all our lives long. Help us to be happy to-day and to try and make others happy for Jesus' sake. We know of no better way to celebrate the resurrection of Jesus than to promise Him again our joyful and willing allegiance, and this we do. Amen.

PRAYER RESPONSE:

Redeemer, come. I open wide
My heart to thee, here, Lord, abide.

Let me Thy inner presence feel;
Thy grace and love in me reveal. Amen.
(Tune: "Waltham.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above and cometh down from the father.
Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "The Day of Resurrection."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Fairest Lord Jesus."

SCRIPTURE: The Good Shepherd, John 10 (11–16).

LEADER'S PRAYER.

MEMORY WORK:

Review: The Good Shepherd.

What did Jesus call Himself in order that the people of Palestine might understand how He loved them? Were all the people who tended sheep good shepherds? How did the good shepherd differ from the hireling?

(*Drill in the passage and try recall without books.*)

New Work: Hymn: "Fairest Lord Jesus."

Did you ever hear of the Crusades? Many years ago the Holy Land, where Jesus lived and died, fell into the hands of the Turks. Before that time Christian people from all over Europe had been accustomed to make pilgrimages to Palestine to worship at the holy places.

Now they could no longer do so without great danger, for the Turks often robbed them and sometimes even killed the pilgrims. The Church felt that something must be done and encouraged people to go and fight the Turks and to try to regain Jerusalem, the Holy City. These Holy Wars lasted nearly two hundred years. The soldiers wore on their garments the figure of a cross, and so were called Crusaders, which meant bearers of the cross.

The song we sang this morning is called "The Crusaders' Hymn." No one knows who wrote it. The oldest record we have is in a German hymn-book of the year 1677. In another book is found the statement that it was sung by German pilgrims on their way to Jerusalem and is called "The Crusaders' Hymn of the Twelfth Century." Soldiers often sing on the march, and as this is a very old hymn it may really have been sung by Crusaders going to the Holy Wars.

Let us open our hymn-books and look at the words again. We will also have one of Hofmann's beautiful pictures of Christ on the table as we study the hymn.

(*Place on table either the "Boy Christ" or "Head of Christ" by Hofmann.*)

The hymn speaks of Christ as the Bible does, as Son of God and Son of Man. We are to honor and cherish Him, that is, to hold Him very dear in our thoughts. The hymn names many of the fair things of nature but says that Jesus is fairer than all of them and is the ruler of all nature.

What are nature's fair things that the hymn mentions?

(The meadows and woodlands in the springtime. The sunshine, the moonlight, and all the twinkling starry host.)

He is also brighter and purer than all the angels in Heaven.

(*Sing the hymn together. Call up again the main points, and sing without books.*)

MEMORY VERSION

Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy and crown.

Fair are the meadows,
Fairer still the woodlands,

Robed in the blooming garb of Spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Christ's Kingdom Victorious (Missionary).

PICTURES: Hindu children (or children of any other country) who have not come in contact with Christian schools.

Children in mission school or Christian college.

(*Select pictures that show the contrast.*)

Here are two pictures, both taken in the same country. What are the differences in them? (In the first the children are ragged and dirty; they look sad and hungry. In the second picture they are clean and well dressed and look

happy.) What has made the difference? (The children in the second picture belong to a mission school and are learning Christian ways.) They know about Jesus and are just like the boys and girls in our own country. There are coming to be more and more of these Christian boys and girls in other countries, for Christ's kingdom is spreading rapidly. The thought for our worship service this morning is "Christ's Kingdom Victorious."

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

The earth shall be filled with the glory of the Lord as the waters cover the sea.

The kingdoms of the world shall become the kingdom of our Lord and of His Christ.

RESPONSE:

Eternal are Thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore
Till suns shall rise and set no more. Amen.

(Tune: "Old Hundred.")

HYMN: "Hail to the Brightness of Zion's Glad Morning."

SCRIPTURE: Psalm 96: "O sing unto the Lord a new song."

PRAYER:

O Heavenly Father, we behold the promise of Thy redemption. We long for the coming of Thy kingdom, for the salvation of all men, and for the conversion of the kingdoms of this world into the kingdom of our Lord and of his Christ. For the working out of this, Thy purpose, endow Thy children, we beseech Thee, with humility, faith, self-denial, and spiritual power, that all we are and have may be at Thy command until redemption shall cover the earth as the waters cover the sea. And this we ask for Thy love's sake. Amen.

(From "The Fellowship of Prayer for 1922." Used by permission of the Commission on Evangelism and Devotional Life.)

PRAYER HYMN:

Father in Heaven, hear us to-day.
Hallowed Thy name be; hear us, we pray.
O let Thy kingdom come, O let Thy will be done,
By all beneath the sun, as in the skies. Amen.

(For music see page 44.)

OFFERTORY SERVICE:

Let us not be weary in well doing, for in due season we shall reap if we faint not.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand. Amen.

(For music see page 72. Used by permission of Houghton Mifflin Co.)

HYMN: "The Morning Light Is Breaking."

RECESSIONAL TO CLASSES.

May

Theme for the Month: Love.

First Sunday: The Perfect Love.

Second Sunday: Love for Home and Mother (Mother's Day).

Third Sunday: Love for One Another.

Fourth Sunday: In Loving Memory (Memorial Day).

The Memory Curriculum

HYMN: "Dear Lord and Father of Mankind" (Memory).

SCRIPTURE: Psalm 121 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Fairest Lord Jesus."

What is the Crusaders' hymn? Who were the Crusaders? How did the hymn come to be called the Crusaders' hymn?

(*Drill in hymn and sing from memory.*)

New Work: Psalm of Love, I Corinthians 13.

Not so very long ago we talked about the letters of the Bible and learned a part of one of them. Do you remember what it was? ("Be strong in the Lord.") Who wrote that letter? (Paul.) Paul wrote many letters to the Churches he had founded. Some of them have been lost, but we are glad that a few have come down to us in our New Testament writings. Paul's letters were always helpful, and some are as beautiful as poetry. That is true of the

one we are to learn to-day. It is about love and is often called "A Psalm of Love." It is probably known by more people than any other portion of the Bible with the exception of the Lord's Prayer and the Twenty-third Psalm. Whenever any one speaks of I Corinthians 13, we know without stopping to think that it is the great love chapter, just as we know John 3:16. It has been called one of the finest pieces of sacred writing in existence.

Paul had spent a year and a half in the Greek city of Corinth and then gone on to Ephesus. He was deeply interested in the Corinthian Church and was always glad to receive news of it. This he was able to get quite frequently, for it was only about a week's journey from Corinth to Ephesus, and people frequently traveled from one city to the other.

(*Point out the two cities on the map and trace the journey from Corinth to Ephesus.*)

At one time the news that Paul received made him very unhappy. Different parties had grown up in the Church, and they were not getting along well together. Paul wrote them several letters which are combined in our New Testament books called First and Second Corinthians, and in one Paul talks about love. It

was a lesson very much needed by these people in the Corinthian Church, but it is just as much needed to-day.

Let us open our Bibles and read the chapter.

Paul thinks that love is the greatest thing in life. No matter what we do, if it is not done from a feeling of love, it will be of little value. Even if we make the greatest sacrifice of all and give up our lives in some cause, without love it is nothing. So Paul tells us the necessity for love in our lives. Then he tells us what love is and what love can do and ends by saying that love will endure forever, and that of the three great virtues, faith, hope, and love, love is the greatest of all.

The Psalm falls into three parts:

1. The need for love, Verses 1–3.
2. The nature of love, Verses 4–7.
3. The durability of love, Verses 8–13.

(*Divide class into three groups, and have each group read a part until all have read the passage through; then read again together.*)

Memory Version:

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

And if I have the gift of prophecy and know

all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things.

For now we see in a mirror darkly, but then

face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Perfect Love.

PICTURE: "The Ascension," Hofmann.

We find printed on our Worship Services this morning the words "The Perfect Love." I wonder if you can think of a memory verse that we have learned and that just fits this theme. (John 3:16.) Let us repeat it together. God loved us so much that he gave us his son, and Jesus loved us so much that he was willing to die for our sins.

As we look at the picture which is called "The Ascension," we are reminded of what Jesus did for us. He came to earth and lived and died, and ascended again into Heaven to be with the Father. Let us try to be worthy of so great a love.

The Service of Worship

PIANO PRELUDE.

Opening Sentence:

For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

Hymn: "Love Divine, All Love Excelling."

Scripture: Romans 8 (31–39): "Who shall separate us from the love of Christ?"

Prayer:

Most heartily do we thank Thee, O Lord, for all Thy mercies of every kind, and for Thy loving care over all thy creatures. We bless Thee for the gift of life; for Thy protection round about us; for Thy guiding hand upon us; and for the many tokens of Thy love within us; especially for the saving knowledge of Thy dear Son, our Redeemer, and for the living presence of Thy Spirit, our comforter. We thank Thee for friendship and duty, for good hopes and precious memories, for the joys that cheer us and for the trials that teach us to trust in Thee. In all these things, our Heavenly Father, make us wise unto a right use of Thy great benefits, and so direct us that in word and deed we may render an acceptable thanksgiving unto Thee, in Jesus Christ, our Saviour. Amen.

(From "Service and Prayers for Church and Home," by Bishop Wilbur P. Thirkield, copy-

right, 1918. Used by permission of the Methodist Book Concern.)

PRAYER HYMN:

More love to Thee, O Christ,
More love to Thee;
Hear Thou the prayer I make,
On bended knee.
This is my earnest plea,
More love, O Christ, to Thee,
More love to Thee,
More love to Thee. Amen.

OFFERTORY SERVICE:

Let every one give according as he purposeth in his heart; not grudgingly nor of necessity, for the Lord loveth a cheerful giver.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

HYMN: "O Love That Will Not Let Me Go."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Love Divine, All Love Excelling."

SCRIPTURE: Psalm 23 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm of Love, I Corinthians 13.

We learned a psalm last Sunday, but not from the Book of Psalms. Where did it come from? (Paul's letter to the Corinthians.) What was it about?

(*Recall the divisions of the psalm. Spend some time in drill, and repeat with books open.*)

New Work: Hymn: "The King of Love My Shepherd Is."

We have just repeated the Twenty-third Psalm. This is also called the shepherd's Psalm. It tells about God's care of us and calls Him our shepherd. Some time ago, in our lesson on "The Good Shepherd," we learned how tender is the shepherd's care for

his sheep and how he often risks his life to protect them from danger. This thought of the shepherd and his sheep has always been a favorite with painters and poets alike. We have many pictures of shepherd life. They usually are calm and quiet scenes like that we saw of "The Shepherdess Knitting" by Millet, with the sheep following peacefully behind, or the one by Lerolle. But sometimes the artists prefer to picture the dangers that the shepherd has to encounter, and we have a picture like this.

(*Show picture: "David Rescuing the Lamb," Madame Bouguereau; sometimes called "David Slaying the Lion."*)

This is a picture of David as a shepherd. What does the picture show us has happened? Tell me the story. It must have taken a great deal of courage to attack the lion, but David has killed it, and the little lamb is safe in his arms.

(*Show picture: "The Lost Sheep," Soord.*)

Here is another picture where the shepherd is risking his own life to save the sheep that has wandered far down the mountain-side. The shepherd has not much on which to hold as he leans over the deep gorge to reach the sheep

that has strayed away from the flock. He might easily lose his grip and fall to his death, but he will not give up his sheep.

The poets too have loved the shepherd, and we have many poems and hymns written about him. Many of them are on the Twenty-third Psalm alone. Before people began to write hymns, they used to chant the Psalms. Then they put them into rhyme and sang them. The shepherd Psalm was a great favorite and was used over and over again. The first verse of one version that comes down to us from the year 1641 reads like this:

The Lord 's my shepherd, I 'll not want;
He makes me down to lie.
In pastures green He leadeth me
The quiet waters by.

Besides these we have hymns carrying throughout the thought of the Psalm but not using the exact words. We have a very beautiful one written by Sir Henry Williams Baker. It is called "The King of Love My Shepherd Is." Its author was a clergyman of the Church of England. He came from a very rich and noble family and lived in a beautiful castle, but he gave all of his time to the service of Christ and had a simple and sincere faith. He wrote

thirty-three hymns, and it is said that his last words were the last line of the hymn that we are going to learn this morning.

Good shepherd, may I sing Thy praise
Within Thy house forever.

Let us open our books and read the hymn.

(*Have the children compare the words of the hymn with the Psalm and tell the similarities and differences.*)

We see how closely the hymn follows the Psalm. The Lord, our shepherd, is called King of Love by the writer of the hymn. The loving shepherd leads his sheep to streams of fresh water and green pastures where they may get the kind of food they need. When they are foolish and stray away like the sheep in the picture, the shepherd will search for them and carry them home on his shoulder. In like manner will the Lord be our shepherd and care for us all our days. His goodness will never fail us.

(*Sing the hymn through a few times and then try the recall with books open for occasional reference.*)

Memory Version:

The King of Love my shepherd is
Whose goodness faileth never;

I nothing lack if I am His
And He is mine forever.

Where streams of living waters flow,
My ransomed soul He leadeth,
And where the verdant pastures grow
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me.
Thy rod and staff my comfort still,
Thy cross before to guide me.

And so through all the length of days
Thy goodness faileth never,
Good shepherd, may I sing Thy praise
Within Thy house forever.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Love for Home and Mother (Mother's Day Service).

PICTURE: Whistler's Portrait of his mother. Bunch of white and colored carnations on table.

What do the carnations mean to-day? (They are in memory of our mothers.) The colored ones are for the mothers who are living and the white in memory of the mothers who are in Heaven. We each have a different picture of a mother in our minds. It is that of our own mother. To those of us who have known a mother's love and care, the picture is very clear; yet not many of us could paint it. But there was one artist who could paint his mother's picture and did it so well that it has become famous. The artist was J. McNeil Whistler. It is his picture of his mother that we have placed under the carnations, but it is of our own mother that we are going to think to-day, and it is in her honor that we have our Mother's Day service.

The Service of Worship

PIANO PRELUDE: "Home, Sweet Home."

OPENING (Unison):

There is no love like a mother's,
'T is the sun that shineth forth;
There is no truth like a mother's,

'T is the star that points the north.
There is no hope like a mother's,
'T is the April in the clod;
There is no trust like a mother's,
'T is the charity of God.
The love and truth, the hope and trust,
That make the mortal more than dust.

(J. J. Holden in "Sunday School Worker," May, 1922. Used by permission.)

HYMN: "O Happy Home Where Thou Art Loved the Dearest."

SCRIPTURE: Proverbs 31 (10–31): Praise of a worthy woman.

PRAYER:

We thank Thee, our Father, for the Christian mothers of the world. For those of the past who have so faithfully and cheerfully done their duty, often in the midst of privation and want. We thank Thee for the faith that they had in Thee and the persistence with which they taught and trained each new generation in Thy precepts that we might remain a Christian nation. We thank Thee for the mothers of to-day; for their courage in times of stress, and the unselfish devotion with which they give themselves to every righteous cause. Grant that we may be worthy of our Christian train-

ing, that we may love Thee as our mothers have loved Thee, and that we may be as loyal in Thy service, through Jesus Christ, our Lord. Amen.

Prayer Hymn:

Lord, who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise,
Within her breast, as day by day,
The dawning soul from these young eyes,
Looks with a clearer, steadier ray.

All Gracious, grant to those who bear
A mother's charge the strength and light
To lead the steps that own their care
In ways of truth and love and right. Amen.

(William Cullen Bryant. Tune: "Canonbury.")

Offertory Service:

Give and it shall be given unto you, good measure, pressed down and running over; for with what measure ye mete, it shall be measured to you again.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "For the Beauty of the Earth."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Fairest Lord Jesus."

SCRIPTURE: John 3 (14–16) (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "The King of Love My Shepherd Is."

What was the hymn we studied last Sunday? Who wrote it? From what did the author get his idea?

(*Drill in hymn, and sing without books.*)

New Work: "Be ye doers of the word." James 1 (22–27).

What is our Junior motto? ("Be ye doers of the word and not hearers only.") We all know the motto and what it means, for we have not only listened to the teachings from God's word but have tried to follow them by doing things for others. That is what our Christian religion means—service. Christ showed us that by His example as well as by His teachings, and Christian teachers ever since have

been telling us that if we would do God's will, we must serve others. Our motto is only a part of one of these Christian teachings. We are going to learn the whole passage. It is found in a letter, but this one was not by Paul. It was by a man named James who lived in Palestine some time after Paul. It is called a letter, but it was not addressed to any particular person or Church, and is more like a sermon. The writer had in mind the general needs of Christians everywhere. That is what makes his words so helpful to us. Indeed, that was the purpose of his letter, to help people to be better Christians. He was a sincere and earnest Christian himself. So we can rely upon the definition of religion that he gives in our passage to-day.

Let us open our Bibles and read James 1 (22–27).

With our author it is right conduct that counts. It was the same thing that counted with Jesus. He had commended those that were both hearers and doers of the word of God. Luke tells the incident in his gospel. (*Have some one read Luke 8: 19–21.*)

James uses the same words that Jesus did.

He uses both the words "hearers" and "doers" several times in his writing. The doers are the ones who shall be blessed or happy. Blessing comes in doing one's duty each day. What does James give as the definition of pure religion? (Verse 27.)

(*Read over several times, and try the recall with books open for occasional reference. Repeat the Junior motto without books.*)

Memory Version:

Be ye doers of the word, and not hearers only, deluding your own selves.

For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror; for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.

But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and

widows in their affliction, and to keep oneself unspotted from the world.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: Love One Another.

PICTURE: "The Good Samaritan," Doré or Plockhorst.

Jesus said that the first and greatest commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and that the second is like unto it, "Thou shalt love thy neighbor as thyself." Who is our neighbor? Jesus answered this question, which was put to Him by a certain lawyer, by telling a story. It is the story of the picture. Can you tell me about it?

(*Ask one of the children to tell the story of the good Samaritan.*)

Our love must extend beyond those in our home and our closest friends. It must reach out to all those who need our friendship. In our worship service to-day we are going to think about love for others, the sort of love that finds expression in sympathy and service like that of the good Samaritan.

The Service of Worship

Piano Prelude.

Call to Worship:

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself.

Hymn: "Jesus, Thou Divine Companion."

Scripture: I Corinthians 13: The Psalm of Love.

Prayer:

O Lord, grant to us so to love Thee with all our heart, with all our mind and with all our soul, and our neighbor for Thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill-will may die in us; and fill our hearts with feelings of love, kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect love, through Jesus Christ, our Lord. Amen.

(From "Service and Prayers for Church and Home," by Bishop Wilbur P. Thirkield, copyright, 1918. Used by permission of the Methodist Book Concern.)

PRAYER HYMN:

O Master, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret, help me bear,
The strain of toil, the fret of care.

Help me the slow of heart to move,
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "Master, No Offering Costly and Sweet."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "For the Beauty of the Earth."

SCRIPTURE: The Good Shepherd, John 10 (11–16) (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: "Be ye doers of the word," James 1 (22–27).

Where does our Junior motto come from? How does the letter of James differ from other letters? What does James think pure religion is? What is the important thing for him? (To be doers of the word.)

(*Spend some time in drill, and repeat without books.*)

New Work: Hymn: "For the Beauty of the Earth."

(*Show picture: "Spring," Corot.*)

As Spring approaches and the flowers appear and the trees begin to look as they do in the picture, we feel like turning to our Heavenly Father who made them all and saying, "For the

beauty of the earth and for the beauty of these Spring skies, our Father, we thank Thee." There are so many beautiful things to praise God for that it almost seems as if there were not words enough with which to express our praise, but there is a hymn which does it very beautifully. It is the one which we sang in opening, "For the Beauty of the Earth." It is a good hymn to learn in the Springtime, for it is in the Springtime that the earth is most beautiful. Nature is waking from her winter sleep, and where all was brown and bare before, now everything is dressed in gorgeous colors. Because the hymn is so full of the gladness and joy that the Springtime brings with it, it has been used as the favorite hymn of flower festivals and children's services.

Let us open our books and read the hymn together.

(*Bring out the important points by questions, allowing the children to read the answers in the words of the hymn.*)

What are the beauties of the earth that the hymn mentions? Whose love has surrounded us from our birth? What besides the beauties of nature have we to praise God for? What is the refrain which ends each verse?

Let us repeat the refrain together.

(*Fix in mind the important points and sing the hymn through. Repeat, using books only when necessary.*)

Memory Version:

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,
Lord of all, to Thee we raise
This our hymn of grateful praise.

For the wonder of each hour
Of the day and of the night,
Hill and vale and tree and flower,
Sun and moon and stars of light.
Lord of all, to Thee we raise
This our hymn of grateful praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all, to Thee we raise
This our hymn of grateful praise.

For thy Church that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love,
Lord of all, to Thee we raise
This our hymn of grateful praise.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: In Loving Memory (Memorial Day).

Picture of Soldiers' Monument; American Flag.

We all understand the meaning of Memorial Day. It is the time when we honor our dead heroes and strew flowers on their graves in token of the respect with which we hold them.

The thirtieth day of May was first used for this purpose in some of the Southern States before the close of the Civil War. Although the custom of decorating the graves of dead soldiers was observed in the North, there was no fixed day until the year 1868, when Commander-in-Chief John A. Logan of the Grand Army of the Republic issued a general order designating the thirtieth day of May as a day to be set apart for the purpose of decorating the graves

of dead comrades, who died in defense of their country. He hoped that the custom might be kept up year after year. It was so kept up. In the year 1882 the Grand Army urged that the day be called Memorial Day and not Decoration Day.

This morning we are going to have a Memorial Service in honor of our country's dead heroes.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Renewed this day be all noble memories,
All high and holy traditions of the past;
Remembered be our fathers, who founded the nation in integrity and piety, and died in faith, not having received the promises, but seeing them afar off.

("Worship and Song," the Pilgrim Press.)

RESPONSE:

O beautiful for heroes proved,
In liberating strife,
Who more than self their country loved,
And mercy more than life.
America, America,
May God thy gold refine,

Till all success be nobleness
And every gain divine. Amen.

(Tune: "Materna.")

SCRIPTURE: Psalm 85: "Lord, thou hast been favorable unto thy land."

HYMN: "O God, Our Help in Ages Past."

PRAYER:

Our Father in Heaven, we come to Thee with grateful hearts as we think of our country today and the ideals it has upheld from the beginning. We thank Thee for the men and women who have given of themselves to make it great and good, even to the giving of their lives in its service. We honor them and ask that Thou wilt make us worthy of the trust that they have left to us. Grant that these dead shall not have died in vain, but by their inspiration, and underneath Thy guiding hand that led and sustained them, may we, their children, strive to preserve the ideals that they have established, and make of ours a righteous and godly nation. In Jesus' name. Amen.

PRAYER HYMN:

God bless the land our fathers loved,
God keep their children true;
Firm for the right we 'll take our stand,
With courage ever new. Amen.

(For music see page 198.)

OFFERTORY SERVICE:

Honor the Lord with thy substance and with the firstfruits of all thy increase.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

HYMN: "God of Our Fathers, Whose Almighty Hand."

RECESSIONAL TO CLASSES.

June

Theme for the Month: God's World.

First Sunday: God in Nature.

Second Sunday: The World of Children (Children's Day).

Third Sunday: The Whole World Is God's World (Missionary).

Fourth Sunday: God Is Everywhere (Closing Sunday).

The Memory Curriculum

HYMN: "Fairest Lord Jesus" (Memory).

SCRIPTURE: "Be ye doers of the word," James 1 (22–27).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "For the Beauty of the Earth."

We have just sung a hymn that tells about fair meadows and woodlands. What other hymn have we learned that praises God for the beauties of nature? What are some of these beauties that the hymn mentions?

(*Have children read the hymn together; drill in principal points and sing without books.*)

New Work: "Suffer the little children to come unto me," Mark 10 (14–16).

One day Jesus left the region of the Sea of Galilee where He had been teaching and trav-

eled down to the borders of Judea and beyond the Jordan. (*Trace the journey on the map.*) Many people followed Him, and others came from the Judean country to hear His teaching and to be healed. Some asked Him important questions. Others brought their children to Him that He might touch them and give them His blessing. There must have been a large number of children in the company, and they were taking up a great deal of the Master's time. The disciples thought that Jesus was too great a teacher to be bothered by children, especially when there were so many learned men waiting to talk with Him. So they rebuked the mothers and attempted to send them away, but Jesus said, "Suffer the little children to come unto me; forbid them not, for to such belongeth the Kingdom of God."

Jesus thought that the pure and innocent little children were nearer to the Kingdom of God than some of the teachers of the law. He told his hearers that day that they must become as loving, as simple, and as trustful as little children or they could not belong to God's Kingdom. Then He took the children one by one in His arms and blessed them.

(*Show picture: "Christ Blessing Little Children," Plockhorst.*)

Here we have a picture of Jesus and the children that day in Palestine on the Judean border. We can see the mothers too and the disciples just coming up to send them away, but we know that Jesus allowed them to stay and rebuked the disciples. How happy the mothers and children look!

As we look at the picture, let us read about it from our Bibles. Matthew, Mark, and Luke all tell the story in nearly the same way. Suppose we read what Mark says.

(*Have children read the entire account (Mark 10: 13–16). Begin the memory passage with the words, "Suffer the little children." Read through again from there. Explain words "Suffer" and "verily." Drill and repeat without books.*)

MEMORY VERSION:

Suffer the little children to come unto me; forbid them not: for to such belongeth the Kingdom of God.

Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein.

And he took them in his arms, and blessed them, laying his hands upon them.

Announcements

Preparation for Worship

THEME FOR THE WORSHIP SERVICE: God in Nature.

PICTURE: "Spring" or "The Lake," Corot.

God has created a beautiful world for us to live in. It is beautiful in the Autumn when the leaves begin to turn and in the Winter when everything is covered with snow and icicles are hanging from the trees. It is especially beautiful in the Spring and Summer when the skies are so blue, the grass so green, and the flowers everywhere. Most people like Spring the best of all the seasons.

It is Springtime in the picture, and it makes us feel that we have much to thank the Heavenly Father for. Let us remember this as we worship to-day. We are going to think of the many beautiful things about us, for the thought for our Worship Service is "God in Nature."

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O Lord, how manifold are thy works; in wisdom hast thou made them.
The earth is full of thy riches.

RESPONSE:

Holy, holy, holy, Lord God Almighty,
All Thy works shall praise Thy name in earth and sky and sea;
Holy, holy, holy, merciful and mighty,
Perfect in power, in love and purity. Amen.

(Tune: "Nicæa.")

HYMN: "God of the Earth, the Sky, the Sea."

SCRIPTURE: Psalm 104: God's care over all his works.

PRAYER:

O God, we thank Thee for everything.
For the sea and its waves, blue, green and gray and always wonderful;
For the beach and the breakers and the spray and the white foam on the rocks;
For the blue arch of Heaven; for the clouds in the sky, white and gray and purple;
For the green of the grass; for the forests in their Spring beauty; for the wheat and corn and rye and barley.
We thank Thee for all Thou hast made and that Thou hast called it good.

For all the glory and beauty and wonder of the world;
We thank Thee that Thou hast placed us in the world to subdue all things to Thy glory
And to use all things for the good of Thy children. Amen.

(Adapted from the One Thousandth Psalm, Edward Everett Hale.)

PRAYER HYMN:

My God, I thank Thee who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,

Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "The Summer Days Are Come Again."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "For the Beauty of the Earth" (Memory).

SCRIPTURE: Psalm 121 (Memory).

LEADER'S PRAYER.

MEMORY WORK:

Review: "Suffer the little children to come unto me."

Last Sunday we learned some verses about Jesus and the children. What did Jesus say about the children? What had caused Him to say these words? What further did Jesus do? (He took them in His arms and blessed them.) In what region did this scene take place? (In Judea, beyond Jordan.)

(*Read passage over together a few times and repeat without books.*)

New Work: Hymn: "Shepherd of Tender Youth."

Most of the hymns that we sing have been written within the last century, for there was a

long period in the history of the Church when people thought it was wrong to sing anything but psalms in the Church services. Now and then we find a hymn that has come down to us from a time so long ago that the mere thought of its age fills us with interest and reverence. Beneath one of the hymns in our hymnal is a note which says that it is the earliest hymn of the Christian Church. This immediately awakens our interest, and we are anxious to know more about it. The name of the hymn is "Shepherd of Tender Youth."

It was written by a man named Clement, who, although born in Athens, became known as Clement of Alexandria because it was in that city that he became a Christian and later the head of a great Christian school.

(*Locate Alexandria on the map for the children.*)

We do not know exactly when the hymn was written, but Clement was driven away from Alexandria by persecution in the year 203 A. D. So we may date the hymn as about the year 200, over seventeen hundred years ago. It is hard even to imagine so long a time. That is why we feel such reverence for the hymn. Think of the many people who have sung it in

all those years, for it has always been a favorite hymn in the Greek Church. It was written in Greek and had to be translated into English before we could use it. It was translated in the year 1846 by Dr. Henry M. Dexter, a New England minister. He was pastor of a Church in Manchester, New Hampshire, and translated the old Greek hymn to use in a sermon. It was not published until several years later, but since that time it has become a favorite children's hymn in both our own country and in England.

Let us open our books and read the first verse.

Some time ago we learned a Scripture passage in which Jesus said, "I am the good shepherd." The hymn calls Him the shepherd of tender youth. Jesus may well be called the shepherd of children, for we know how He loved them from the story of Jesus blessing the little children. The writer of our hymn wants the children to be brought to Jesus and into the Church to sing His praise.

Let us now read the last verse, for this and the first are the two that we shall learn.

This is a prayer that Jesus will always be our shepherd and our guide and that He may

lead us in His ways and make us strong in faith.

(*Drill in hymn and sing, repeating the last verse softly as a prayer.*)

MEMORY VERSION:

Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing,
And here our children bring
To sound Thy praise.

Ever be Thou our guide,
Our Shepherd and our Pride,
Our Staff and Song:
Jesus, Thou Christ of God,
By Thy enduring word,
Lead us where Thou hast trod;
Make our faith strong.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The World of Children (Children's Day).

PICTURE: Any picture of children; flowers.

To-day is Children's Day. It makes us

happy to think that all over our country and in many other countries where our customs have gone children are singing praises to their Heavenly Father on this special day.

Later we shall have our Children's Day Services in the Church, and the thought for our Worship Service this morning will be "The World of Children."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

And Jesus called a little child unto him, and set him in the midst of them and said: Verily I say unto you, except ye become as little children ye shall not enter into the kingdom of Heaven.

HYMN: "All the Happy Children."

SCRIPTURE: Mark 10 (13–16): "Suffer the little children to come unto me."

PRAYER:

Our Father, we thank Thee for the Children's Day. We like to feel that on this special day children all over our land are gathered together to sing Thy praises and rejoice in Thy love. We thank Thee to-day for our Christian homes,

our churches, and our Sunday-schools, where we come to worship Thee and learn of Thy fatherly care and goodness. We would not forget, our Father, that there are many children who have never heard of Thee. They are Thy children too, and Thou dost love them, and so we pray that soon they too may come to hear the stories of Jesus and of His love for little children. Bless us on this day and all days, as we try to serve and please Thee, in Jesus' name. Amen.

Prayer Hymn:

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
Blessed Jesus, Blessed Jesus,
Thou hast loved us, love us still. Amen.

(Tune: "Bradbury.")

Offertory Service:

Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

Offertory—Music.

Response:

We give Thee but Thine own,

Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

HYMN: "I Think When I Read That Sweet Story of Old."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Shepherd of Tender Youth."

SCRIPTURE: "Suffer the little children to come unto me."

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn: "Shepherd of Tender Youth."

From what place did the hymn that we have just sung come? Who will point it out on the map? What was the name of the author of the hymn? How long ago did he live? Tell me something more about Clement of Alexandria?

(*Review principal points in hymn; drill and sing again.*)

New Work: Psalm 19 (1–6).

In the Springtime when nature is so very beautiful we naturally think of the great Creator of it all. We feel then how much God has given to us and are ready to thank Him for His goodness. Such feelings have stirred men to write hymns of praise like the one we learned

so recently, "For the beauty of the earth; for the glory of the skies," each verse of which ends with the refrain, "Lord of all, to Thee we raise this our hymn of grateful praise."

The same blue skies and bright sun brought forth hymns of praise from the ancient Hebrews just as they do from men to-day. In many of their Psalms they sang of the glory of the heavens. Perhaps it meant even more to them than to us because of the out-of-door life which they lived. Watching their flocks by night on the hills of Judah, they must have felt God very near, as silently one by one in the heavens the stars and the moon appeared; and one psalmist was led to exclaim:

"When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor."

(*Show picture: "When I Consider Thy Heavens," Taylor.*)

The great nature hymn in our Hebrew hymn-

book is the first part of Psalm 19. Let us open our Bibles to it and read Verses 1–6.

The rest of the Psalm tells about God's revelation in His word and is so very different that many people believe that it is out of place, that it really belongs to another Psalm. It is very beautiful in itself, and some day we may learn it too, but this morning we shall learn only the nature part.

(*Show picture: "The Heavens Declare the Glory of God," Taylor.*)

The Hebrew psalmist says that the heavens themselves proclaim the wonderful things that God can do. Their message grows in power as the days go by and can be heard and understood by every nation. The heavens also form a tabernacle or abiding-place for the sun, which is the chief witness to God's glory. The author compares it to a happy bridegroom or a strong man eager to run a race. The benefits of its light and heat are felt everywhere.

We sing a hymn sometimes in our Junior Department which was inspired by this Psalm, "The Spacious Firmament on High." The words are very similar to the words of the Psalm.

(*Read over the first six verses of the Psalm*

several times, fixing in mind important points. Repeat, using books for occasional reference. Sing hymn, "The Spacious Firmament on High," to close the drill.)

MEMORY VERSION:

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.

Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Whole World Is God's World (Missionary).

PICTURE: Missionary poster showing people of different countries.

We have been thinking this month about the world in which we live. We have thought of the beautiful things about us and have thanked our Father in Heaven for them. There are many people in the world, however, who do not yet know the Heavenly Father; so they cannot thank Him too. Yet the whole world belongs to Him, and everybody should know about Him and praise Him for His goodness.

We are going to think this morning in our Worship Service about the people who do not know God and ask Him to help them find Him, so that they can love and praise Him too.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

Declare his glory among the heathen: His wonders among all people.

RESPONSE:

Soon may the last glad song arise,
Through all the millions of the skies;

That song of triumph which records,
That all the earth is now the Lord's. Amen.
(Tune: "Old Hundred.")

HYMN: "The Whole Wide World for Jesus."

SCRIPTURE: Psalm 98: "The Lord hath made known his salvation to all people."

PRAYER:

Our Father in Heaven, we are thinking today of Thy children in far-away lands, and we pray for those among them who have never heard of Thee. We know that Jesus loved all the peoples of the earth, for He told his disciples to go into all the world and preach the gospel to every creature. We want to help in this great work in every way that we can. We love these people of other lands because Jesus loved them, and so we pray that they may come to hear His message and learn to follow Him. And as we pray for them may we also give all that we can from what God has given us to help carry the gospel message to those who do not know about Jesus. In His name. Amen.

PRAYER HYMN:

Send Thou, O Lord, to every place
Swift messengers before Thy face;

The heralds of Thy wondrous grace,
Where Thou Thyself wilt come. Amen.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned.
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand. Amen.

(For music see page 72. Used by permission of Houghton Mifflin Co.)

HYMN: "From Greenland's Icy Mountains."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "The Spacious Firmament on High."

SCRIPTURE: Psalm 19 (1–6).

LEADER'S PRAYER.

MEMORY WORK:

Review: Psalm 19 (1–6).

Why did we place the hymn, "The Spacious Firmament on High," and the Nineteenth Psalm together in our opening this morning? (The hymn was inspired by the Psalm.) What is the central thought in each? (The glory of the heavens.)

(*Drill in Psalm, and repeat without books.*)

New Work: Hymn: "I think when I read that sweet story of old."

(*Show picture: "Christ Blessing Little Children," Plockhorst.*)

Here is a picture that we saw just a few Sundays ago. Suppose you tell me its story in the words we learned that day. (*Have the children repeat together Mark 10: 14–16.*)

There is a hymn which we frequently sing which says:

"I think when I read that sweet story of old
When Jesus was here among men,
How He called Little children as lambs to His fold,
I should like to have been with them then."

(*Show picture: "Suffer the Little Children to Come unto Me," Roederstein.*)

Here is a picture of Jesus and some children that look more like the children in our own homes. His arm is around the little girl, and He is talking to them all. His face must have had a very kindly look because the smallest child of all has slipped her hand into His. Let us open our books and read the second verse of the hymn, which so well describes the picture.

The next verse tells us that even though we do not see Jesus as these boys and girls in the picture are seeing Him, He is still with us, and we may talk to Him in prayer and ask for a share in His love. Sometime we too shall see Him. Let us read this verse.

Perhaps you would like to know who the author of this hymn is and how it came to be written.

One day in the year 1841 a young English-

woman by the name of Jemima Thompson went to visit a school for young children at Gray's Inn Road. Mary Moffatt, who afterward married David Livingstone, was there, and also Sarah Roby, whom Mr. and Mrs. Moffatt had rescued in infancy and brought up with their own children.

One of the tunes to which the children marched that day was an old Greek melody which appealed very strongly to Miss Thompson. She thought that she would like to use it in her own school as a song and searched through all the Sunday-school hymnals for some words that would fit but could find nothing. Not long after she was called to the little town of Wellington on some missionary business in which she was interested. It was a beautiful Spring day, and she made the journey by stage-coach. It was an hour's ride. As there was no other passenger in the coach she pulled out of her bag an old envelope and wrote the hymn, "I think when I read that sweet story of old," to fit the old Greek melody that she had liked so well.

Later she added two other verses to make it into a missionary hymn. (*Read the following verses to the children.*)

But thousands and thousands who wander and
fall
Never heard of that Heavenly home.
I should like them to know there is room for
them all
And that Jesus has bid them to come.

I long for that blessed and glorious time,
The fairest, the brightest and best,
When the dear little children of every clime
Shall crowd to His arms and be blest.

(*Show picture: "The Hope of the World," Copping.*)

Here is a picture which shows what the writer means when she says:

"When the dear little children of every clime
Shall crowd to His arms and be blest."

Jesus has children from many lands gathered about Him, and He is talking to them. He loves them all because they all belong to Him.

Later Miss Thompson married the Rev. Samuel Luke, a Congregational minister of England, and that is why we see the name Jemima T. Luke above the hymn in our hymn-books.

(*Read memory version of hymn together; fix in mind the important points and sing without books, unless it is entirely unfamiliar to the*

children. In this case books should be used for occasional reference.)

MEMORY VERSION:

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.

I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said,
Let the little ones come unto me.

Yet still to His footstool in prayer I may go,
And ask for a share in His love;
And if I now earnestly seek Him below,
I shall see Him and hear Him above.

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: God Is Everywhere (Closing Sunday).

PICTURE: "The Lord Is Mightier Than the Voice of Many Waters," Taylor.

We sometimes sing in our Worship Service, "God of the Earth, the Sky, the Sea, Maker of all above, below." God has made all things and all places, and He is in all the places He has made. When we separate to-day for our summer vacation and go to mountains, sea-shore, country, or city, we shall not go away from God's love and care, for God is everywhere, and this will be the thought for our Worship Service this morning and the one that we will take with us when we go:

"God is a friend unfailing,
For God is everywhere."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

How precious are Thy thoughts unto me, O God; how great is the sum of them. If I should count them they are more in number than the sand:

When I awake I am still with Thee.

HYMN: "There 's Not a Bird with Lonely Nest."

SCRIPTURE: Psalm 139: The presence of God.

PRAYER:

Our Father, we thank Thee for the voices which speak to us of Thee in sky and sea, in forest and in field. We pray that our ears may not be dull to hear Thy call to turn from things empty and foolish, unto Thee, the living God. Help us, our Father, to remember Thy bounty, not in mere acceptance of it, but by carrying the gospel to those who have not heard. May the sunshine and the flowers, the song of birds, the laughter of little children, the music of the wind in the trees be in our hearts and quicken all our being into thankfulness to Thee for Thy manifold blessings. In Jesus' name. Amen.

("A Prayer before the Lesson," from the "Sunday School Times." Used by permission.)

PRAYER HYMN:

Father Almighty, bless us with Thy blessing;
Answer in love Thy children's supplication;
Hear Thou our prayer, the spoken and unspoken;
Hear us, our Father.

Father of Mercy, from Thy watch and keeping
No place can part, nor hour of time remove us.

Give us Thy good and save us from all evil,
Infinite Spirit. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let us not be weary in well-doing, for in due season we shall reap if we faint not.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "Far Out on the Desolate Billow" ("God is Everywhere").

RECESSIONAL TO CLASSES.

APPENDIX

In order that the Services of Worship contained in this book may be used year after year, the following general programs have been arranged for use in those months having five Sundays. The memory work on these "fifth Sundays" may advantageously be a review of work previously presented and drilled upon.

There is also included in this Appendix a Service of Worship for Decision or Acknowledgment Day, the time for which varies in the different schools, so that it may be substituted for any program; there are also several missionary programs, and a service for Armistice Sunday, should any school wish to observe that day.

ACKNOWLEDGMENT DAY

Preparation for Worship

THEME: Welcoming Christ as Our Redeemer.

PICTURE: "The Light of the World," Holman Hunt.

There is a verse in the Bible which says, "Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

We are looking at a beautiful picture. It is a picture of Jesus as the Light of the World.

What is Jesus doing in the picture? (He is knocking on a door.)

Underneath the original painting as it hangs in a chapel of Keble College, in Oxford, are the words of another Bible verse, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

Jesus is knocking on the door of our hearts. He wants us to open the door and welcome Him. To-day in our Service of Worship we are going to think about welcoming Christ as our Redeemer.

The Service of Worship

PIANO PRELUDE.

INVOCATION:

O Lord our God, grant us grace to desire

Thee with our whole heart, that so desiring, we may seek and find Thee; and so finding we may love Thee; and loving Thee we may hate those sins from which Thou hast redeemed us, for the sake of Jesus Christ. Amen.

(Anselm.)

HYMN: "Just as I am, Thine Own to Be."

SCRIPTURE: Psalm 27: "The Lord is my light and my salvation."

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee.
Blessed art Thou, O Lord;
Teach me Thy statutes. Amen.

(For music see page 60.)

PRAYER:

O God of love, we open our hearts to welcome Christ as our Redeemer. We prefer Him above all others. May His presence be with us, bringing true happiness through loyal life and faithful service to God and man. As we love and labor, grant to us an increasing sense of fellowship with Thee. Reveal Thyself increasingly to the hearts of Thy children, that we may serve Thee as we ought to serve, for we would abide in Thee, O God, through Christ. Amen.

(From "The Fellowship of Prayer for 1922," published by Commission on Evangelism and Devotional Life. Used by permission.)

PRAYER HYMN:

Draw Thou my soul, O Christ,
Closer to Thine.
Breathe into every wish
Thy will divine,
Raised my low self above,
Won by Thy deathless love,
Ever O Christ through mine,
Let Thy life shine. Amen.

(Tune: "St. Edmund.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above and cometh down from the Father. Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

HYMN: "O Jesus, I Have Promised."

RECESSIONAL TO CLASSES.

ARMISTICE SUNDAY

Preparation for Worship

THEME FOR WORSHIP SERVICE: World Peace.

SYMBOL: Christian Flag.

On the eleventh day of November, 1918, there was great rejoicing. The great World War was over, and there was to be peace among the nations. Each year we recognize the day in some appropriate manner, but our recognition should be more than a memorial of that day. It should be an effort toward preserving that peace forever. It will only be accomplished by sowing in men's hearts the seeds of Christian brotherhood and a loyalty to the Christian flag as firm and steadfast as the loyalty they showed to their countries' flags. When that time comes men will no longer fight each other because they cannot hate each other. To-day in our Service of Worship we will think about World Peace and pray our Heavenly Father that there may be no more hatred among the nations, but that they may be united in the desire for peace and universal brotherhood.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Let us search and try our ways, and turn again unto the Lord.

Let us lift up our hearts with our hands unto God in the Heavens.

RESPONSE:

Incline our hearts with godly fear,
To seek Thy face, Thy word revere;
Cause Thou all wrongs, all strife to cease,
And lead us in the paths of peace. Amen.
(Tune: "Old Hundred.")

HYMN: "America, America, the Shouts of War Shall Cease."

SCRIPTURE: John 17 (11–21): "For the unity of God's people; that they all may be one."

PRAYER:

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away from us all hatred and prejudice and whatsoever else may hinder us from godly union and concord; that as there is but one body and one Spirit, and one hope of our calling, one Lord, one faith, one God and Father of us all, so we may henceforth be all of one

heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

(Book of Common Prayer, A. D. 1626.)

PRAYER HYMN:

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth;
Let broad humanity have birth,
Let there be deeds instead of boasts.

Within our passioned hearts instill
The calm that endeth strain and strife;
Make us Thy ministers of life,
Purge us from lusts that curse and kill.

Give us the peace of vision clear,
To see our brother's good our own,
To joy and suffer not alone,
The love that casteth out all fear.

Let woe and waste of warfare cease,
That useful labor yet may build,
Its homes with love and laughter filled;
God give thy wayward children peace. Amen.

("Hymnal for American Youth.")

Offertory Service:

Whatsoever ye would that men should do unto you; do ye even so unto them.

Offertory—Music.

Response:

All things come of Thee, O Lord,
And of Thine own have we given Thee. Amen.

(For music see page 53.)

Hymn: "God the All-Merciful."

Recessional to Classes.

MISSIONARY SUNDAYS

Service 1

Preparation for Worship

Theme: The World for Christ.

Picture: Missionary posters showing need for Christ in the world.

Reading: The Vision of a World's Need (by seven Junior pupils, each reading a paragraph and holding a poster representing the need of the country of which he speaks; it will be more effective if the paragraphs are memorized.)

(From "Making Missions Real," Jay S. Stowell.)

The Service of Worship

Piano Prelude.

CALL TO WORSHIP:

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth.

RESPONSE:

In every land begin the song,
To every land the strains belong;
In cheerful sounds all voices raise
And fill the world with loudest praise. Amen.

(Tune: "Old Hundred.")

SCRIPTURE: Psalm 72 (1–19): The reign of the righteous king.

HYMN: "Jesus Shall Reign Where'er the Sun."

PRAYER:

Eternal Father, who art loving unto every man, and hast given Thy son to be the Saviour of the world; grant that the pure light of His gospel may overcome the darkness of idolatry in every land, and that all Thy lost children, dwelling in far countries, may be brought home to Thee. Revive the spirit of missions in Thy Church, that all Thy people may earnestly desire the conversion of mankind; and so quicken our hearts that there may be a larger outpour-

ing of prayer and gifts and personal service, to advance the world-triumph of Thy kingdom. Protect the messengers of the gospel amid all perils; guide them through all perplexities; give them wisdom, strength, and courage to make known by word and life the grace of our Lord Jesus; prosper all that they do, in his blessed name, to serve the bodies and souls of men; and hasten, we beseech Thee, the promised day, when at the name of Jesus every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father. Amen.

(From "The Book of Common Worship." Used by permission of the Presbyterian Board of Publication.)

PRAYER HYMN:

Not for myself alone,
May my prayer be,
Lift Thou Thy world, O Christ,
Closer to Thee.
Cleanse from its guilt and wrong,
Teach it salvation's song,
Till earth, as heaven, fulfil
God's holy will. Amen.

(Tune: "St. Edmund." "Hymnal for American Youth.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above, and cometh down from the Father. Freely ye have received, freely give.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "Christ for the World We Sing."

RECESSIONAL TO CLASSES.

SERVICE 2

Preparation for Worship

THEME: The Coming of God's Kingdom in the World.

PICTURE: Haystack Monument, Williamstown, Massachusetts.

(*Tell the story of "A Haystack Prayer Meeting and Its Results," from "Missionary Programs and Incidents," Trull.*)

Since the time of the Haystack prayer-meeting we have gone steadily forward in our efforts to bring God's Kingdom into the world,

but still there is much to be done, and we want to have our share in the glorious work. The theme of our Service of Worship to-day will be "The Coming of God's Kingdom in the World."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Go ye into all the world and preach the gospel to every creature.

Ye shall be witnesses to me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the world.

HYMN: "In Christ There Is No East or West."

SCRIPTURE: Psalm 67: "Let all the people praise thee."

PRAYER:

Almighty God, Father of all mankind, send out Thy light and Thy truth into the darkened corners of the earth. Stir in our hearts anew from day to day sympathy for Thy needy ones, loyalty for our Master, and a high purpose in Thy work; that so laborers may be sent forth into the harvest and Thy kingdom may come throughout the world. Amen.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER RESPONSE:

Father in Heaven, hear us to-day;
Hallowed Thy name be; hear us, we pray;
O let Thy kingdom come,
O let Thy will be done,
By all beneath the sun,
As in the skies. Amen.

(For music see page 44.)

OFFERTORY SERVICE:

Not what we give but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

(James Russell Lowell.)

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in Thy hand. Amen.

(For music see page 72. Used by permission of Houghton Mifflin Co.)

HYMN: "From Age to Age They Gather."

RECESSIONAL TO CLASSES.

SERVICE 3

Preparation for Worship

THEME: Christian Brotherhood.

PICTURE: Missionary poster showing our missionaries laboring among people of other lands.

Our missionaries have gone out to foreign countries urged by a love for Christ and a desire to do His will. As they have worked with these people of other lands, they have found them, in many ways, folks like themselves. It is this discovery of things in common that has led many of our missionaries to form some of their deepest friendships with people of Africa, India, China, and the countries to which they have gone.

If we think of the things that we have in common with our friends across the sea and not of the differences, the ideal of Christian brotherhood for the world will not be so hard to attain. The thought for our Worship Service this morning will be "Christian Brotherhood."

Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

God hath made of one blood all nations of men for to dwell on all the face of the earth.

RESPONSE:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue. Amen.

(Tune: "Old Hundred.")

HYMN: "God Is Working His Purpose Out."

SCRIPTURE: Psalm 96: "O sing unto the Lord a new song."

PRAYER: The Lord's Prayer.

PRAYER HYMN:

Thy kingdom come, O Lord,
Wide circling as the sun;
Fulfil of old Thy word,
And make the nations one;
One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

Speed, speed the longed-for time,
Foretold by raptured seers,
The prophecy sublime,
The hope of all the years
Till rise at last to span
Its firm foundations broad,

The commonwealth of man,
The City of our God. Amen.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord.

Whosoever is of a willing heart, let him bring it.

Offertory—Music.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen.

(For music see page 62.)

HYMN: "These Things Shall Be, A Loftier Race."

RECESSIONAL TO CLASSES.

GENERAL SERVICES

SERVICE 1

Preparation for Worship

THEME: Praise and Thanksgiving.

PICTURE: "Foundling Girls," Anderson.

The name of this picture is "Foundling Girls." Do you know what that means? There are many children found each year in various places in our large cities but of whose

parents no traces can be discovered. These children have been deserted. The city has to care for them, and they are placed together in homes or in orphan asylums with children having no parents. They often are all dressed alike in a kind of uniform as you see in the picture. The artist who painted it is an Englishman, and this is the kind of costume the girls must have worn in the institutions that he was familiar with.

The girls are in Church. It would seem to those of us who have homes of our own and parents that they had not much to be thankful for, but they are sincerely trying to enter into the service of worship. We whose lives are happier and freer than theirs should not forget to thank God daily for our homes and parents and friends. Let us remember this as we worship to-day.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

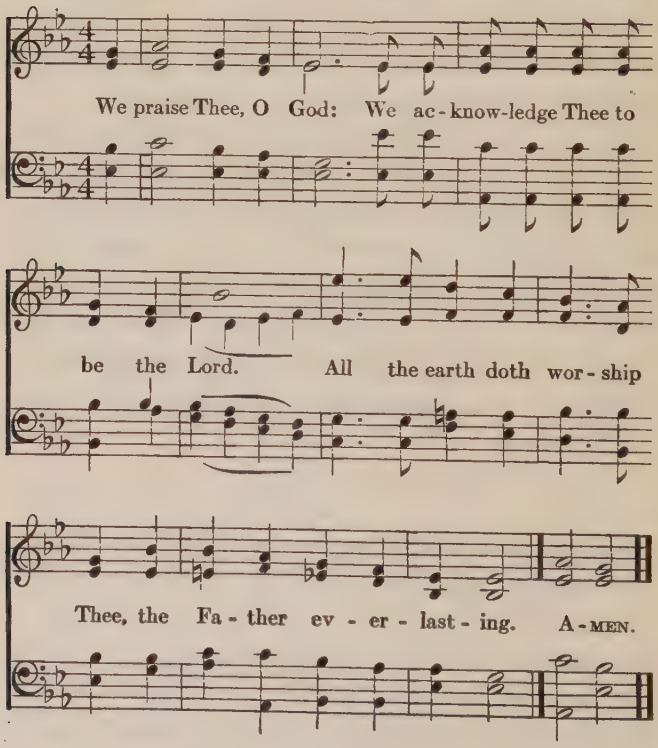
O praise the Lord all ye nations,
Praise him all ye people.
For his loving-kindness is great toward us;

And the truth of the Lord endureth forever. Praise ye the Lord.

HYMN: "We Praise Thee, O God, Our Redeemer, Creator."

SCRIPTURE: Psalm 100: "Make a joyful noise unto the Lord."

RESPONSE:



PRAYER:

We Thank Thee, our Father, for all Thy good gifts to us. We thank Thee for the beauty of the earth, its green fields and flowers and singing birds of Summer-time, its Winter snows and all the joys that Winter brings; for each season as it comes and goes bringing with it new delights of nature. Thou hast created these things for us, and we are grateful, for we find them good.

We thank Thee for our homes and those that love us; for the sympathy and kindness and helpfulness that surround us when we are downcast and in trouble. We thank Thee for goodness wherever we find it, for we know that it is here because of Thee.

As we think of the many things for which we owe Thee gratitude we are ready to praise Thee again for Thy goodness. May we go on praising and giving thanks to Thee all our days. In Jesus' name. Amen.

PRAYER HYMN:

My God, I thank Thee who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light,

So many glorious things are here,
Noble and right.

I thank Thee too that Thou hast made
Joy to abound,
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive.

Offertory—Music.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. Amen.

(For music see page 45.)

HYMN: "For the Beauty of the Earth."

RECESSIONAL TO CLASSES.

SERVICE 2

Preparation for Worship

THEME: Helpfulness.

PICTURE: "A Helping Hand," Renouf.

What is the story that the picture tells? It is that of a little girl who wishes to help her grandfather. When we look at the big oar and then at the little girl we feel that she cannot be of much help, but she is doing the best that she can, and the thing that counts is her eagerness to help.

There are many ways, however, in which boys and girls can really be helpful and of service to one another and especially to older people. The thought for our worship to-day will be "Helpfulness."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Blesed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

HYMN: "Love Thyself Last."

SCRIPTURE: Romans 12 (10–21): "Be kindly affectioned one to another."

PRAYER:

Eternal Comrade, our citizenship is with Thee, and Thou art with us. Help us to seek

Thy righteousness in all our desires and plans. Increase our willingness to live cheerful, helpful lives at work and at play. Lead us to do each day those things which we would want every one else to do. Guide us into unselfish thoughts and deeds, and in all things may we have the mind of Christ. Amen.

(From "Worship and Song." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

O Master, let me walk with Thee,
In lowly paths of service free.
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move,
By some clear winning word of love.
Teach me the wayward feet to stay,
And guide them in the homeward way. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

Offertory—Music.

RESPONSE:

All things come of Thee, O Lord,

And of Thine own have we given Thee. Amen.

(For music see page 53.)

HYMN: "Master, No Offering Costly and Sweet."

RECESSIONAL TO CLASSES.

SERVICE 3

Preparation for Worship

THEME: Gratitude.

PICTURE: "Le Benedicite" ("Grace before Meat"), Chardin.

The picture tells a story that we are all very familiar with. It is that of a family ready to eat their evening meal. But the mother has taught her children that there is something they must do before they eat, and they have folded their hands ready to return thanks to their Heavenly Father for the things that He has given them, for home and love and daily food.

The picture is called "Grace before Meat." One of the ways that we have of showing our gratitude to God is by remembering that it is He who provides us with our food each day and by thanking Him before we eat. "Gratitude" will be the thought for our Service of Worship this morning.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O that men would praise the Lord for his goodness,
And for his wonderful works to the children of men.

HYMN: "Praise to God and Thanks We Bring."

SCRIPTURE: Psalm 103: "Bless the Lord, O my soul."

PRAYER:

Almighty God, our Heavenly Father, from whom cometh every good and perfect gift, we lift up to Thee the voice of our thanksgiving for the comforts and gladness of life; for our homes and all our home blessings; for our friends and all the pure pleasures of social intercourse; for all true knowledge and the world in which we live; for Thy church and its communion; for prophets and apostles and all earnest seekers after truth; especially for the gift of Thy Son, Jesus Christ. In His name we give thanks to Thee. Amen.

(From "Liturgical Services." Used by permission of the Pilgrim Press.)

PRAYER HYMN:

O God, I thank Thee for each sight
Of beauty that Thy hand doth give,
For sunny skies and air and light;
O God, I thank Thee that I live.

That life I consecrate to Thee,
And ever as the day is born,
On wings of joy my soul would flee
And thank Thee for another morn.

Another day in which to cast,
Some silent deed of love abroad
That, greatening as it journeys past,
May do some earnest work for God. Amen.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Give and it shall be given unto you, good measure, pressed down and running over, for with what measure ye mete, it shall be measured to you again.

Offertory—Music.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned.
Ours is the faith, the will, the thought;

The rest, O God is in Thy hand. Amen.

(For music see page 72. Used by permission of Houghton Mifflin Co.)

HYMN: "For Peace and for Plenty."

RECESSIONAL TO CLASSES.

PICTURES USED IN PREPARATION FOR WORSHIP

"Abraham Lincoln."
"Angelus, The," Millet
"Announcement, The," Plockhorst
"Ascension, The," Hofmann
"Boy Christ, The," Hofmann
"Christ, The," Hofmann
"Christ and the Doctors," Hofmann
"Christ and the Rich Young Ruler," Hofmann
"Christ Teaching from a Boat," Hofmann
"Christ's Entry into Jerusalem," Plockhorst
"Christmas Chimes," Blashfield
"David Livingstone."
"Departure of the *Mayflower,* The," Bayes
"First Thanksgiving, The," Ferris
"Foundling Girls," Anderson
"Fourth Commandment, The" (sometimes called "The Christ-Child"), Sinkel
"George Washington," Stuart
"Good Samaritan, The," Plockhorst
"He Is Risen," Plockhorst

"Helping Hand, A," Renouf
"Hope of the World, The," Copping
"Jesus Teaching in the Synagogue," Bida
"Joan of Arc," Bastien-Le Page
"Lake, The," Corot
"Landing of the Pilgrim Fathers, The," (Sheffield Gallery)
"Le Benedicite" ("Grace before Meat"), Chardin
"Light of the World, The," Hunt
"Lord Is Mightier than the Voice of Many Waters, The," Taylor
"Magi on Their way to Bethlehem," Portaels
"Pilgrims Going to Church," Boughton
"Spring," Corot
"Three Wise Men, The," Taylor
"Washington at Valley Forge," Brueckner
"Whistler's Portrait of His Mother,"

Pictures Used in the Memory Curriculum

"Angel Heads," Reynolds
"Angels," Fra Angelico
"Annunciation, The," Hofmann
"Annunciation, The," Rossetti
"Apostle Paul, The," Dürer
"Chorister Boys," Anderson
"Christ and the Fishermen," Zimmermann

"Christ Blessing Little Children," Plockhorst
"David Rescuing the Lamb" (sometimes called "David Slaying the Lion"), Madame Bouguereau
"Departure of the Pilgrims from Delft Haven, The," Cope
"Easter Morning," Plockhorst
"Embarkation of the Pilgrims," Weir
"Frieze of the Prophets, The," Sargent
"Good Shepherd, The," Plockhorst
"Harvest Moon, The," Mason
"Harvest Time," L'Hermitte
"Head of St. Paul," Raphael
"Holy Night," Correggio
"Jesus and Nicodemus," Artist Unknown
"Jesus by the Sea," Bida
"Landing of the Pilgrims," Rothermel
"Lost Sheep, The," Soord
"Madonna," Feruzzi
"Madonna and Child," Sichel
"Madonna del Granduca," Raphael
"Madonna of the Chair," Raphael
"*Mayflower* in Plymouth Harbor, The," Hallsall
"Mother and Child," Bodenhausen
"Nativity, The," Hofmann
"O Little Town of Bethlehem," Taylor

"Prophets, Amos, Hosea, Isaiah, and Ezekiel," Sargent
"Sermon on the Mount, The," Copping
"Shepherdess, The," Lerolle
"Shepherdess Knitting," Millet
"Sir Galahad," Watts
"Sistine Madonna," Raphael
"Spring," Corot
"Suffer the Little Children to Come unto Me," Roederstein
"The Heavens Declare Thy Glory," Taylor
"When I Consider Thy Heavens," Taylor
"Women at the Sepulcher," Bouguereau
"Worship of the Wise Men," Hofmann

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